

A
Weeks Preparation
Towards a
WORTHY RECEIVING
OF THE
Lord's Supper,

After the
Warning of the CHURCH

For the Celebration of the
Holy Communion:

In Two Parts.

The First, Containing Meditations and
Prayers for Morning and Evening, for e-
very day in the WEEK.

The Second, Consisting of Soliloquies,
Prayers, Hymns, Ejaculations, Thank-
giving and Examination, for SUNDAY
Evening, after the Celebration of the Holy
Communion: &c. Together with Direc-
tions to lead an Holy Life.

The Six and Twentieth Edition, with Additions.

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MDCCLVII.

WORTHY RECEIVING
OF THE
IMPRIMATUR.

Joannes Battely Reverendis-
simo in Chr. Pat. & Dom.
Domino Gulielmo Archi-
ep. Cant. a Sacris Dome-
sticis.

Jan. 29, 1685.

Ex Aedibus Lambethanis.





The Preface.

THE Mark at which all good Designs and Acts take their aim, is the Glory of God; and the Good of Man, in order to his Glory; to this Scope, this Weeks Preparation to the Holy Sacrament tends: First, to advance God in his Honour, the second to promote the welfare of our Souls: The stile of it is fit for Closets, plain and useful, the matter is of the greatest concernment to Christian Religion.

Lamentable are the Ruins into which the Natures of Men are generally fallen by their Sins, in not coming to this Holy Communion, but walk in By-ways of their own, which are called in Holy Scripture, the ways of the Wicked, that broad way that leadeth to Destruction, being ignorant of the way of Life and Peace: For Religion is the Worship or Service of God, for which God made Man in this World, and for to live happy with himself in another World: and the means to be so happy is to serve God according to the true Christian Religion of the Church of England, as it is by Law established; and to Believe, Do, and Pray aright, according to the strictest Rules of this Religion; let us be Humble and Diligent, and let the Service of God be our greatest Care, and greatest Imployment; we living in so good times, in the Arms

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of so good a King, whose Justice and Wisdom we lie down in safety under, having now nothing to employ us but in the Service of God, and to live a Holy Life in Peace and mutual Charity, to enjoy the Blessings of the Government under so great, and so good a Prince. If thou be a Child of this Church, well taught and trained up in the Knowledge and Obedience of her holy Commands and Customs, I hope these Meditations and Prayers may do thy Soul some Service, (if thou be a Man or Woman of another Soul. I wish thee possessed of a better Spirit) and let thy profession be to contemplate Heaven, and condemn Earth, and make it thy Practice and Business to live to God, and die for Christ: Religion, that is, to believe largely all which God says in his Word, briefly summ'd up in the Apostle's Creed, which all Christians receive as the Rule of our Faith; and by the Ten Commandments we are to govern all Actions, as the great Rules of our Life, for Solomon, who is so much celebrated in Scripture for his Wisdom, and Knowledge, hath purposely written a Book, the main Argument whereof is to enquire, wherein the Chief Happiness of Man doth consist; in the Conclusion asserts every Man's greatest Interest and Happiness to consist in being Religious, Eccles. 12. Verse 13. Let us hear the Conclusion of the whole matter, Fear God and keep his Commandments, for this is the whole Duty of Man. And yet how few are there that perform it, which yet is not so much our Duty, as it ought to be our Delight. He that hath but once got the Habit of adoring his Maker, will quickly find Religion but a Pleasure; and that Law which seems so hard and unpleasing to the World, will be but a Recreation to his Soul; for every

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every considerate Man or Woman after all their other Disquisitions, will find it to be their chief Interest, and that which doth deserve our utmost Care and Diligence.

But alas ! How little is there of David's Piety amongst us now, when instead of Delighting in Gods Law, we deface it more, and are so far from Meditating on it, either Day or Night, that we never think upon it at all ; our Fore-Fathers taught their Children what to do, and what to avoid ; and then Men were better. But when Men do strive to become learned, and care not so much to become good ; and now we are taught to Dispute rather than to Live ; let us learn to Live well, rather than to Talk well, and let us spend that time in Prayer and Meditation, which we throw away upon such useless wranglings : blessed are the times in which Men learn to dispute well, that they may live the better, since Obedience is the Love of God, and to do well is the Life of Religion : But it is the great design of Satan, in a malicious Envy to Man, if he cannot spoil us of our Crown, then to rob us of our Comforts ; if he cannot deprive us of Grace, then to bereave us of our Peace.

You are called by your Heavenly Father to this blessed Sacrament, that ye may have a Portion of the inheritance of the Saints in Light, that ye may be Holy and Unreproveable in his sight ; in Love, and in Christ you are Chosen according to the purpose and good pleasure of God ; not for our own Works and Merits, but for the Blessed Jesus ; For he pray'd to his Father to give Him Them out of the World, when being ready to leave the World, and to go to the Father : Thus Beseeching God to enlarge the Comforts of his Holy Spirit in your Heart, and to pro-

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per you in your Preparation to this Blessed Sacrament, and in all things that concern the blessed hope of the appearing of Jesus Christ our mighty God and Saviour, I end and rest.

The Warning on Sunday before the Communion.

DEarly Beloved, on Sunday next is purposed (through GOD's assistance) to be Administred to all such as shall Religiously and Devoutly be disposed, the Comfortable Sacrament of the Body and Blood of Christ: To be by them received in remembrance of his Meritorious Cross and Passion, whereby alone we obtain Remission of our Sins, and are made partakers of the Kingdom of Heaven, &c.

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Weeks Preparation
Towards a worthy Receiving
of the Sacrament of the LORD's
SUPPER.

*On Monday Morning, and the rest of
the Week, when we first awake.*

Lighten mine Eyes, O Lord, that I sleep not
in Death.

Awake thou that sleepest, and Arise from
Death, and Christ shall give thee Light.

Open thou mine Eyes, O Lord, that I may
see the wonders of thy Law.

At our first Rising.

IN the Name of our Lord Jesus Christ, who
was Crucified for me, I arise from my own
rest to do him Service. He by his Cross and
Passion Save me, Bless me, Govern me, and
Keep me this Day and for ever, *Amen.*

I laid me down and Slept, and rose up again
for the Lord hath sustained me. O Lord, I com-
mend this day my Soul and my Body, with all

A Weeks Preparation

the faculties, powers, and actions of them both; beseeching Thee to be ever with me, to Direct, Sanctifie and Govern me, in the Ways of thy Laws, and in the Works of thy Commandments; that through thy most mighty Protection, both here and ever, I may be preserved in Body and Soul, to serve Thee, the only true God, through Jesus Christ our Lord, *Amen.*

Almighty God, who hast promised to hear the Petitions of them that ask in thy Sons Name, I beseech Thee mercifully to incline Thine Ear to me, and support my weakness by thy Mercy; in my preparation towards a worthy Receiving thy Holy Sacrament: And grant, O Lord, that small service (my Prayers and Supplications) which I shall do this day, I may effectually obtain, to the relief of my necessity, and the setting forth of thy Glory, through Jesus Christ our Lord, *Amen.*

Our Father which art in Heaven, &c.

MONDAYS MEDITATIONS in the Morning.

Upon the most Holy Sacrament.

GOD being an infinite Good, as he hath his Being from himself: So he hath his contentment in himself: He hath his Paradise in his own Bosom, his perfect Bliss in the Eternity of his own Fulness. And, O the immensity of Gods Love

Love unto Man, in ordaining him no other Felicity than himself enjoys, giving himself to be Mans End, Mans Happiness. This then is the Comfortable rest of Mans Soul. Communion with God in Christ. O my God, I trust in Thee; my Prayer, O Lord, is founded upon Faith, my Faith upon thy Promises, so that because thou art my God, therefore I trust in Thee; yea, because I trust in Thee, therefore thou art my God; my God, otherwise, O Christ, thou wert not my Jesus; but, O my Jesus, who savest me by thy Blood, in this thy Sacrament thou art set forth Crucified, and I behold the Wounds, from whence by the hand of Faith, I pluck forth these comfortable Words of Life, my Lord, and my God: My God; mine, for thou hast partaken of my Humane Nature, and thou hast made me to partake of thy Divine Nature: Thou hast taken upon thee my Flesh, and thou hast Communicated unto me of thy Spirit. In this thy Holy Sacrament thou Communicatest Body and Blood, Flesh and Spirit, thy whole Manhood, yea, thy very Godhead too: Thy whole self was Mediator; therefore thou art my God, and I trust in Thee, I trust in Thee to make good my Right, to the Covenant of Grace, to make good my Claim to the Heavenly inheritance, even to make good my Communion with thee in all thy fulness; a Communion so firm, that the Bread and Wine I eat and drink, is not more really my Food, than thou my Jesus, in whom I believe and trust, art my God.

It is not that I trust in my own Faith, but in thy Faithfulness; not in my own Repentance,

but in thy Pardon ; not in mine own Preparation, but in thy Acceptance : In Thee, and in thy Merits, in thy Mercies do I trust, let me not then be ashamed ; let me not be disappointed of my Hope, deprived of thy Blessing ; I trust in thee, by this Sacrament, which I am going to, to be filled with good things, O let me not be sent empty away ; I trust in thee, as the Rock of my Salvation : Thou my God hast promised, that whosoever trusteth in thee, shall not be confounded ; be it then unto me according to thy Word. And seeing thou, O God, mayest as soon not be, as be unfaithful, make my trust as firm as thy Promise is sure, and so shall I not be confounded, as if I had taken a wrong course to be saved ; but, O my Jesus, behold I am coming to Thee, another poor *Bartimæus*, so blind, that to shew me thy ways, thou must not only point them out, but also give me Eyes to see. I am to present my self to thy Table, as another impotent Cripple in the Temple ; so that to lead me in thy Truth, thou must not only go before me, but give me Feet also to run after Thee : and that thou, my Jesus (who art the same yesterday, to day, and for ever) wilt now, by a miraculous power of thy Grace and Truth, even cure my Spiritual Lameness and ignorant Blindness, this is the ground of my Hopes, thy promises ; this is my Encouragement, thy Sacrament : in which Sacrament and Promisesthou art exhibited unto my Soul, as the God of my Salvation : In thy Word thou hast given the Promise, and in thy Sacrament that Promise is sealed ; that thou wilt save me from the Paths of Death, and lead me
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for the Sacrament.

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in the way of everlasting Life; and so Faithful art thou who hast promised; that safer it is for my Soul to be as low as Hell with a Promise, than to be as high as Heaven without it: tho' as low as Hell, yet would Hope bear me up; and tho' as high as Heaven, yet would Presumption throw me down.

Now for our comfortable access to this most Holy Service, let us call to mind the first Institution of the same; how we have Christ in his own precept and his Promise, *St. Matth. 26. 26. St. Luke 22. 19.* His Precept, *Do this,* His Promise, *This is my Body which was given for you, this is my Blood which was shed for you.* As if here I offer you the benefit of my sufferings, and leave you a Pledge at parting, of my dearest Love; a new Testament, a new League or Covenant between God and Man, that God will now think on your Sins in justice no more.

Christ our Saviour when the time drew near that he should be betrayed and delivered up unto Death, he communeth with his Disciples after this manner, *St. Luke 22. 15. I have earnestly desired to eat the Passover with you before I suffer,* and he took Bread and Blessed it; in like manner he took the Cup. In Consecrating the Elements of Bread and Wine, his Prayers went up to Heaven, his Benefits remain with his Church here on Earth; the visible Elements, which he took and gave, declare two Things: The one, that he would the morrow following, make himself an Oblation for the Redemption of many upon the Altar of the Cross; the other, that he would become
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unto the Faithful by this means a Table, in both, God hath the Glory, and Man the Benefits ; the faithful Communicants do receive that which the Word sound, to wit, Preservation unto Life Everlasting, both of their Bodies and Souls : For the humbled Sinner believing the Incarnation, Death and Passion of Jesus ; and receiving this Bread and Wine in token that God hath given him for our Sins, and that he doth rely on him as his only Redeemer ; this doth convey to such a penitent Believer, all the Benefits of the Birth, and the Death of Jesus ; and as the Bread and Wine, being received, do communicate to us all the Strength and Comfort that they contain, so the Worthy Receiver, by apprehending and embracing a Crucified Saviour, draws Perswasions of his Pardon, and Encouragement to his Graces, and so hath spiritually eat the Flesh and drunk the Blood of Christ ; so may we rejoyce in his Salvation, and represent with gladness his Sacrifice to God for our Expiation ; and fix our Eyes upon that Glory where he is enthroned : hoping we shall one day sit down with him in the Kingdom of the Father, and keep a perpetual Feast with him in Heaven.

What should hinder us, O my Soul, from going to begin to be so happy ? Search and Try, Examine and Prove thy self, hast thou not a mind to know and do the whole will of God, with all thy Heart, and with all thy Soul, and with all thy Strength ?

Dost thou not chuse to be poor in Spirit, meek, merciful, pure in heart, a Peace-maker, a penitent sufferer for Righteousness sake ? and art thou

thou not desirous to make an increase to all these by going to this Holy Table? Be not discouraged then, but know that the Lord hath chosen him that is godly for himself. The Lord will hear when I call upon him : Go and offer the Sacrifices of Righteousness, and put thy trust in the Lord.

A Prayer on Monday in the Morning, as soon as we are dressed, for Grace to spend the Week and our Time well.

O Eternal God ! who from all Eternity does behold and love thy own Glories and Perfections infinite, and hath created me to do the Work of God after the manner of Man, and to serve thee in this Generation, and according to my Capacity. Give me, O Lord, thy Grace, that I may be a curious and prudent Spender of my time this Week, so as I may best prevent or resist all Temptation. Let thy Graces so perpetually assist and encourage my Endeavours, conduct my Will and fortifie my Intentions, that I may persevere in that Holy Condition which thou hast put me in by the Grace of the Covenant, and the Mercies of the Holy Jesus ; O never let me fall in these sins, and retire to that vain Conversation, from which the Eternal and merciful Saviour of the World hath redeemed me ; but let me grow in Grace, adding Virtue, to Virtue, reducing my Purposes to Act, and increasing my Acts till they grow into Habits, and my Habits till they be Confirm'd : Let thy preventing Grace
dash

dash all Temptations in their approach, that my hopes be never discomposed, nor my Faith weakened, nor my Confidence made remiss, nor my Title and Portion in the Covenant be lessened? Take from me all slothfulness, and give me a diligent and an active Spirit, and Wisdom to chuse my Employment, that I may do Works proportionable to my Person and to the Dignity of a Christian, and may fill up all the spaces of this Week in Meditations upon the most Holy Sacrament, with actions of Religion and Charity; that when the Devil assaults me, he may not find me idle, and my dearest Lord, at his sudden coming, may find me busie in Lawful, Necessary and Pious Actions, improving my Talent intrusted to me by thee, My Lord, that I may enter into the Joy of my Lord, to partake of his Eternal Felicities, even for thy mercies sake, and my dearest Saviours sake. *Amen.*

Now repair unto the publick Service of the Church, if you have opportunity, if not, you may make use of a Collection of private Forms of Prayers out of the Common Prayer Book for Morning, Noon, and Night, &c. which I have lately put out, or some others in the like kind.

MONDAYS MEDITATIONS in the Evening.

Upon the most Holy Sacrament.

Consider with your self, sometime before you intend to Communicate, that you are invited to come, not only in the presence, but
unto

unto the Table of God ; to be one of the Guests of the Lord of the whole World. What manner of Love is this that Heaven hath manifested unto us ? Who can refrain from Tears of grief and sorrow to think of his own Ingratitude, and from Tears of Joy to think of the wonderful kindness of the Lord ? Can you look on him who was pierced for our Sins, and not Lament and Mourn ? Can you see his Bleeding Wounds, and not be troubled ? No pious heart can be so hard : And yet when you consider, that by those Stripes you are healed ; that he hath washed us from our sins in his Blood ; that faithful Souls may take Sanctuary in his Wounds, and be secure and safe, you cannot chuse but rejoyce in the Lord, and be glad in his Salvation.

For this Sacrament is a Sacrament of Love, and left unto us from the Love of our beloved Saviour ; it is convenient, (that to put away the suspicion of ingratitude,) it be received and handled with Love chiefly, seeing we can requite in no other thing, the Love declared in Ordaining the Sacrament, so full of Love than by Love ? of which Love, God would that we should dispose, and so change it into what we see most pleasing to him : Whereupon Christ our Saviour, while he giveth us a token of his highest love, with his Grace, with so many Merits of his Preachings, Labours, Fastings, Prayers : So we, when we give to God our love, we do give him all things, which we have most precious : Hence it cometh, that God doth more esteem, and that more worthily too, of this one love, than of all other things in the World ; neither doth he require any

any other thing of us, when else where he saith, *Prov. 23. 26. My Son give me thy Heart*; that is to say, the Love which is thine. Christ to shew his Love towards us, has given us of his own Bread, and of his own Cup; Nay, he hath given us his own Body as Bread, his own Blood as Wine, for the nourishment of our Souls.

Consider how great care our Saviour hath shewed towards us, in instituting this Sacrament, and bestowing it on poor Sinners; this was pure Love, indeed, seeing nothing could be given more excellent, and more dear. And shall the Lusts of the World, O Lord, be greater in my Soul, than the Love of Thee? Shall the Temporary Delights of Sin drown the Memory of thy Glory in this Holy Sacrament; My Life is but a Span, and yet, I beseech thee, shorten that rather than it should be spent in a neglect of Thee: Better this earthly Tabernacle should be dissolved, than become a Theater for sin to revel in; let me pay Nature the debt I owe her, sooner than perhaps she would call for it, rather than run in score with thy Justice: 'Tis better I should die and be lost in the Memory of the World, than forget Thee; thou broughtest me from nothing, not to sin, but to serve Thee at thy Table, and hast imprinted in me a Ray of thy self, that I might not seek my own, but thy Will: not pursue the World, but Heaven: Make me therefore to see the solid ravishing consolation that is in serving Thee, what Joy accompanies thy Grace, that so I may no longer follow my Sense, but my Saviour. It is none of the least Sins of our Youth, that we are careless and forgetful

getful of thee our Creator : and no wonder we are so insensible of the Joys to come, that live in such a constant and continued neglect of the Lords Supper : Make me therefore, O my God, to consider, that had I the fruition of all that I can wish, or long for here. I shall not only not be satisfied, but in the end find how miserable he is, that setteth his Heart on any thing but thy self; teach me therefore so to enjoy the World that I lose not thee, nor the Memory of that blessed Reward thou hast promised to them that honour Thee; Let every one, meditating on the Love of Christ, ask the Question, and make the Answer with the Prophet, Psal. 16. 11. *What shall I give unto the Lord for all the benefits he hath done unto me? I will take the Cup of Salvation, &c.*

Now repair unto the Publick Service of the Church, if you have opportunity, if not, observe the Directions, Pag. 8.

Preparation to Receiving of the Sacrament.

THE due preparation to the Sacrament, is by Examination and Prayer, whether thou hast,

1. A fervent desire to partake of this Holy Table.
2. Competent Knowledge in this high Mystery.
3. Faith of Christ's Incarnation, Life and Death.
4. A Conscience cleansed by true Repentance.
5. An Heart free from Malice and all Uncharitableness.

He that worthily receiveth, must

- | | | |
|-------------|------|-------------------|
| 1. Examine. | }} } | 4. Believe. |
| 2. Desire. | | 5. Repent. |
| 3. Know. | | 6. Love. Let |

A Weeks Preparation

Let a Man Examine himself, and so let him Eat of that Bread, and Drink of that Cup, *1 Cor. 11. 28.*

Blessed are they that hunger and thirst for Righteousness, for they shall be satisfied, *St. Matth. 5. 9.*

Ho, every one that thirsteth, come ye to the Water. *Isa. 55. 1.*

Give us evermore of this Bread, *St. John 6. 34.*

For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lords Body, *1 Cor. 11. 29.*

I am the Bread of Life, and he that cometh to me shall never hunger, and he that believeth in me shall never thirst, *St. John 6. 35.*

Christ dwelleth in us by Faith, *Eph. 3. 17.*

I will wash my hands in Innocency, and so I will go to thine Altar, O God, *Psal. 26. 16.*

If thou bring thy Gift to the Altar, and there remembrest that thy Brother hath ought against thee, leave thou thy Gift before the Altar, and go thy way, be reconciled to thy Brother, and then come and offer thy Gift, *St. Matth. 5. 23, 24.*

To love God above all for his Own sake. To love all men as our selves for Gods sake. And to do unto others, as we would they should do unto us, *St. Matth. 22.*

*Holy and Good Rules to be observed.**The Sacrament of the Church.*

The two truly so called, (as generally necessary to Salvation) are Baptism and the Lords Supper.

The

The three Theological Virtues.

Faith, Hope, and Charity, 1 Cor. 13.

Three kinds of good Works.

Fasting, Prayer, and Alms-deeds, St. Matth. 6.

Seven Gifts of good Works.

1. The Spirit of Wisdom. 2. And Understanding. 3. The Spirit of Counsel. 4. And Ghostly Strength. 5. The Spirit of Knowledge. 6. And Piety. 7. The Spirit of a Holy and a Godly fear.

The Twelve Fruits of the Holy Ghost.

Love, Joy, Peace, Patience, Mercy, Goodness, Long Suffering, Meekness, Faith, Modesty, Shamefastness, Sobriety.

The Seven Spiritual Works of Mercy.

1. To Instruct the Ignorant, St. Matth. 18.
2. To correct Offenders, St. James 5.
3. To Counsel the doubtful, Gal. 6.
4. To comfort the Afflicted, Prov. 27.
5. To suffer Injuries with Patience, Eccles. 5.
6. To forgive Offences and Wrongs, Rom. 15.
7. To pray for others, St. Mark 11.

The Six Corporal Works of Mercy.

1. To feed the hungry, and to give drink to the thirsty, St. Matth. 15.
2. To cloath the Naked, St. Matth. 25.
3. To harbour the Stranger and needy, Tobit 2.
4. To visit the Sick, Isa. 58.

5. To

5. To minister unto Prisoners and Captives,
Tobit. 2.

6. To bury the Dead.

The Eight Beatitudes: St. Matth. 5.

1. Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.

2. Blessed are they that mourn, for they shall receive Comfort.

3. Blessed are the Meek, for they shall receive the Inheritance of the Earth.

4. Blessed are they that hunger and thirst after Righteousness, for they shall be satisfied.

5. Blessed are the merciful, for they shall obtain mercy.

6. Blessed are the pure in heart, for they shall see God.

7. Blessed are the Peace-makers, for they shall be called the Children of God.

8. Blessed are they that suffer persecution for Righteousness sake; for theirs is the Kingdom of Heaven.

The Seven Virtues

1. Humility. 2. Liberality. 3. Chastity. 4. Gentleness. 5. Temperance. 6. Patience. 7. Devout and Earnest Serving of God.

The Four last Things.

Death, Judgment, Hell, and Heaven.

*A Catalogue of some Sins to Examine our
selves by.*

1. **T**hey that by their evil disposition, endeavour to perswade themselves that there is no God.
2. They that prefer, or love any thing whatsoever before the Service and will of God.
3. Not believing his Word.
4. Not fearing God so as to keep from offending him.
5. But fearing Man above him, by committing sin, to shun some outward suffering.
6. Not trusting to God in Dangers and Distresses, but using unlawful means to bring us out of them.
7. Not depending on God for supply of our Wants, and immoderate care of outward things.
8. Neglecting to Labour, and expecting God should support us in our idleness.
9. Not behaving our selves reverently in the Church, prophaning holy Times, the Lords Day, and the Feasts and Fasts of the Church.
10. Neglecting to read the Holy Scripture, not marking when we do read.
11. Being careless to get knowledge of our Duty, chusing rather to continue ignorant, than put our selves to the pain or shame of learning.
12. Placing Religion in hearing of Sermons, without practising them.
13. Omitting Prayers publick or private, and being glad of a pretence to do so.

14. Ne-

14. Neglecting the Duty of Repentance, or calling our selves to daily account for our sins.

15. Disturbing our minds with anger and peevishness.

16. Not carefully Examining what our Estate towards God is.

17. Uncontentedness in our Estates, envying the Condition of other men.

18. Uncleanliness, Adultery, Fornication, unnatural Lusts, filthy and obscene Talking, Impure Fancies and Desires.

19. Murther, open or secret.

20. Unfaithfulness in Trusts, whether to the Living or Dead.

21. Blasting the Credit of our Neighbour, by railing, by whispering, by rash judging of him.

22. Lying, Cursing, bitter and reproachful Language.

23. Want of Charity to our Neighbour, and not loving and forgiving our Enemies, nor relieving them in their Poverty.

24. Not loving Peace, going to Law upon slight occasions.

Of the Seven Deadly Sins.

The First of Pride.

Pride, Vain-glory, Ambition, Superfluity, Presumption, Vaunting, Hypocrisie, Flattery, Dissimulation, Obstinacy, Curiosity, Flouting or Scoffing, Contempt of others.

The Second of Covetousness.

Covetousness, Niggardliness, Greediness, Miserableness, Unpitifulness, Not giving Alms: Not lending to some in need: Not contented with mine own Estate.

The Third of Luxury.

Committing of Adultery, Unclean Thoughts, Words, or Deeds, Unchaste Looks, Lascivious Dressings, Colouring or Painting, or over curious beholding Lewd Company, Dishonest Books, Unchaste Songs, Love Letters.

The Fourth of Anger.

Anger, Impatience, Hastiness, Rage or Fury, Disdainfulness, Fretfulness, Discontentedness, Picking of Quarrels, Immoderate Grieving, Severe Correcting.

The Fifth of Gluttony.

Gluttony, Drunkenness, Delicate Dishes, Intemperate Feeding.

Giving to Dogs, that which the poor would have been glad of.

The Sixth of Envy.

Envy, Grieving at anothers prosperity or getting, or to have them well spoken of, rejoicing at their hurt.

Interpreting their doings, or sayings in the worse part.

The Seventh of Sloth.

Sloth, Indevotion, Idleness or Laziness, neglecting things given me in charge, Ingratitude to God for his benefits, Unthankful to my Friends and Benefactors; Chusing rather to want, than to work or labour for my living.

Nota.

In all which a man may not only sin himself, but also be accessory to another mans sins; either by commanding, or counselling, by consenting, by receiving, by partaking, by not uttering it, by not speaking to hinder it, by not admonishing; and lastly, by evil Example.

Holy Ejaculations to be said after Examining our selves of our Sins.

Kneeling say,

WHo shall give to my Head water, and to mine Eyes a Fountain of Tears, that I may bewail both day and night, my Sins and Ingratitude towards God my Creator.

Consider (O my Soul) the multitude of the benefits of God bestowed upon thee, and be thou confounded and ashamed of thy iniquity and wickedness.

Thou hast made me, O Lord, when I was not, and that according to thy own Image.

Thou from the very instant of my being, hast been my God, my Father, my Deliverer, and all my Good.

Thou

Thou hast come down from Heaven, to seek me in all those ways in which I had left my self.

What shall I do, my Lord, what shall I do? I confess I am not worthy to appear in thy sight, nor to behold thee.

Whither shall I fly from thy Face?

Art not thou my Father, and in very truth, a Father of Mercies which have no end or measure.

For though I have (as much as lay in me) for a long time detested to be thy Child; yet thou even to this present, dost not desist to be my Father.

What then shall I do but cast my self down at thy Feet, and humbly crave Mercy.

Art not thou my Creator, my Preserver, my Redeemer, my Deliverer, my King, my Pastor, my Priest, and my Sacrifice?

Whither then shall I go? Whither then shall I fly but unto thee?

If thou reject me, of whom shall I seek for succour?

Behold, I come full of Wounds; for thou canst heal me.

Thou shalt sprinkle me (O Lord) with thy precious Blood shed for me, and I shall be made clean.

Thy mercy is greater than my iniquity, thy clemency exceedeth my malice, and thou canst forgive more than I can sin.

Do not consider, O Lord, the multitude of my sins, but thine infinite mercies.

I resign my self wholly into thy hands.

Thou, O God, who art able to do all things, convert me unto thee.

Enlighten my understanding, sanctify my will, increase my strength of Body and Soul, and renew

Thy Spirit.

B

That

That I may depend only on thee, fear and love thee above all things, and serve thee fervently. And in all my Actions hereafter, to conform my self to thy blessed will and pleasure, I beseech thee finally to impart unto me thine abundant effectual Grace, by which I may be able to begin to lead an holy life, and to serve Thee, even to the end of my Life. *Amen.*

A Prayer for Monday Evening, for Preparation for Receiving the Holy Sacrament.

O Lord, I do herecast down my self before thee, O cast me not away from thee, I cannot stand at the Bar of thy Justice, I do therefore lie down at the footstool of thy Mercy; I do condemn my self for my sins, Lord, do not thou judge me, but conceal my sins in my Saviour's Blood, I do most humbly confess and bewail my wretched nature, and wicked life before thee, for my Thoughts, Deeds and Works

** Here think of particular sins.*

past: My Conscience cries out against me, * So vain, so vile, so foul, and so ill have they been before thee. Wash my Soul, O Lord, in the streams of thy Mercy, thou art as Red as Crimson and Scarlet, Thou hast promised the Penitent, they shall be white as Snow! O acquit this pensive Soul of mine, I beseech thee, and for the time to come, let thy holy Spirit assist me to live with more Conscience and less Sin before thee: Lighten my mind with the sight of thy Truth, and fire my Heart with the Love to thy Sacrament, that the Vanities of the Earth may be my scorn, and the Glory of Heaven the only ambition that takes me; and the

fear my only care, as the way to that Glory; for the more I serve thee, the more is thy Blessing on Earth, and will be my blessedness in Heaven. Day and Night, if I cannot with *Hannah* in the Temple, because of my business and charge in my House and the World, yet since I am redeemed to serve thee all my days, let me not deny thee to spend this Week holy. Since thou wilt give me Eternity for it, let me bestow my time upon thee with a good Conscience. At all times make me to Watch and Pray, and strive more diligently: And let thy Holy Spirit assist and strengthen me to a Victory; let me so use Thy earthly Blessings, that they may not hinder me from coming to Thy Table: even for the blessed Mercies of Him, who overcame the World for me, the Captain of my Salvation, thy Dear Son, Jesus Christ, my Lord, Amen.

O Lord God, my keeper, the Fountain of all blessing, be pleased to sow the good seed of thy Word in my heart, and water it with the dew of thy divine Spirit. That while I exercise my self in it day and night, I may be like a Tree planted by the Water side, bringing forth in all times and seasons, the fruits of a holy Life; I am not now mine, but thine, therefore claim me as thy right, keep me as thy charge this night, and love me as thy Child, and grant me such health of Body, that both in my Soul and Body I may evermore serve thee with all my strength and might, through Jesus Christ our Lord, Amen.

A Prayer to conclude our Devotions for every Day in the Week.

Almighty God, who hast promised to hear the Petitions of them that ask in thy Sons

B 2

Name

Name : I beseech thee mercifully to incline thine ears unto me, who have now made my Prayers and Supplications unto thee ; And grant those things which I have faithfully asked, according to thy will, may be effectually obtained to the relief of my necessities, and the setting forth of thy Glory, through Jesus Christ our Lord, Amen.

The BLESSING.
The Peace of God which passeth all understanding, the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me now and at the hour of Death, Amen.

TUESDAYS MEDITATIONS *in the Morning.*

Upon the most Holy Sacrament.
Many there are in the World, who, upon carelessness and negligence, are not willing nor to give over worldly business, or to take pains to prepare themselves to this special part of the Service of God ; and abstain from the Holy Sacrament : when any find these wants and defects in themselves, as many do, they ought to consider what they ought to do, for fear of further peril : A miserable case it is, that we should for mean and transitory things, neglect Heavenly ; let us consider whose Creatures we are, why God hath sent us hither, what he will require of us when we are departed hence ; let us not be discouraged, but as long as we live let

us remember to serve God, not only in Prosperity, but also in times of Adversity; if in our Earthly affairs we often forget Heavenly, good reason it is, that in our Heavenly we should much rather forget all Earthly, and prepare our selves to this so solemn a Sacrifice; let us go, and if it be possible, excite a greater Love in our Hearts towards our Lord Jesus than ever we felt before. Let us offer up our selves to him with a strong flame of Devotion, which may always burn, and rise up higher and higher, till it touch Heaven; and give me a Communion with the God of my Salvation in this Holy Sacrament. O how willingly could my Soul dwell upon this Mount, and build Tabernacles for this Contemplation of my Saviour's Love! How do I behold him through Faith, communicating himself unto me in all his fulness! And O that my Soul could imitate my Saviour! O that my heart might return like Love in giving my self, my whole self unto my Jesus; so that if I find not present comfort in thy blessed Sacrament, yet on thee will I wait; wherefore if thou art pleased to defer my Salvation for the trial of my Faith and Love, O let not my Faith faint, seeing I cannot wait too long for the Grace I so much desire, and which I am assured I shall at last obtain, for the Lord is good, and where, O my Soul, canst thou better taste the goodness of the Lord than in this blessed Eucharist? The sacred Feast of the Lords goodness? The Saints to find out, how have they come from this thy Table satisfied with good things, and strong to resist the Temptations of Satan: Why art thou so heavy, O my Soul? And why art thou so cast down with

in me? Is it because thou hast broken the Covenant of thy God, and that by thy sin? Be it so; yet will not the Lord who is good, be as gracious to his Enemies, as he requires us to be to ours? Our Lord and Saviour Christ Jesus, blessed for ever, he comes to seek those that are lost, to raise those that are fallen, so that as sure as the Lord is good and upright, merciful and faithful, so sure it is, he will not cast off the penitent, he will not reject the humble, but will teach even sinners in the way; be it so then, and let my Soul raise it self on the wing of Prayer; and approach the Throne of Grace in this blessed Sacrament, which is our best and choicest provision for our spiritual Journey, in this our earthly Pilgrimage to the Heavenly Canaan.

A Prayer on Tuesday Morning, for our Preparation to the Holy Sacrament.

O Eternal God, who wert pleased in mercy to look upon us, when we were in our Blood, to reconcile us when we were Enemies, finding out a remedy for us, which Mankind could never ask, even making an Attonement for us by the death of thy Son. O let me never fall into these sins, and return to that vain Conversation from which the Eternal and Merciful Saviour of the World hath redeemed me, but let thy preventing Grace dash all Temptations this Week in their approaches; let me grow in Grace, adding Virtue to Virtue, reducing my purposes to Act, and increasing my Acts till they grow in-
to

to habits, and my habits till they be confirmed. O God, be pleased to impart to thy Servant a Ray of thy Heavenly Light, open mine Eyes, and set all my sins before my Face, that I may speedily, and earnestly, and perfectly Repent, and Forsakethem all; give me a sight of my Infirmities, that I may watch against them, and whatsoever is wanting in me towards the understanding of any thing, whereby I may please thee and perfect my duty; I beg of thee to reveal that also unto me. O that I may feel such a strong sense of thine incomprehensible Majesty, pressing upon my Heart, that may bear down all other thoughts this Week, and the rest of my life. I dedicate myself absolutely to thy Obedience, and let me never be so unreasonable as to return to those sins, which are the burthen of my Heart, and grieve the Holy Spirit, which rent the Flesh, and shed the Blood of the Lord Jesus, and which I have so often and so solemnly protested against; be pleased therefore, O my dearest Lord, to Create in thy Servant, a great Hunger and Thirst after the things of thy Kingdom, and the Righteousness of it, that I may long for the Bread of Heaven, thirst after the Fountain of Salvation, and as the Hart panteth after the Brooks of Water, so my Soul may desire thee, O Lord: O kindle such a holy flame in my Soul, that it may be Meat and Drink to me to do thy Will, loving Thee above all things in the World, worshipping Thee with the humblest Adorations and frequent Addresses, continually Feeding upon the Apprehensions of thy Divine sweetness, and Eternal love and joy in Heaven, to which I humbly hope to be brought

by thine infinite Mercies in him, who hath taught me to call thee Father, and to say when I pray :

Our Father which art in Heaven, &c.

Repair to the Prayers of the Church, or observe the Directions, pag. 8.

TUESDAYS MEDITATIONS in the Evening.

Preparations before the Sacrament, and the Necessity of it.

PReparation is a means to get the Heart in order for Receiving of the Blessed Sacrament : Take heed to thy Foot, when thou comest into the House of God ; but if such heed must be taken when we come to the House, how much more when we come to the Table of the Lord : Sanctifie your selves (saith Samuel) and come with me to the Sacrifice. Sanctification is preparatory to Eating of the Sacrifice, and no less in our Feeding on that great Sacrifice for sin, to which all the Mosaical were but shadows. It was a Saint-like saying of David, *Psal. 26. 6. I will wash my hands in innocency, so will I compass thine Altar, O Lord.* Too many are as Ignorantly bold in this, as the Disciples in another case : *Are you able* (saith Christ) *to drink of the Cup that I shall drink of ?* we know how roundly, but rashly, they answered, *we are able, St. Matth. 20. 22.*

Some poor Wretches, if we ask them, are ye able, are ye fit to Receive Christ in the Sacrament

ment at his Table? They are so confident of their worthiness and ability, that they are offended at the very Question; whereas, the Lord knows, they never yet bestowed one poor Hour in Examining their state, and preparing their Hearts for so Solemn a Work, for according to a Man's Preparation will be his profit. Preparation is the Seed preceding the Harvest. He that Sows nothing, reaps nothing; and he that sows sparingly, shall reap sparingly: 'Tis in Receiving as in Praying, he that prepares his Heart to Pray, finds God with a ready Ear. God enlargeth his hand to Receivers: *Open thy Mouth wide, and I will fill it, Psal. 18. 10.* Joseph saith to his Servants, *Fill the Mens Sacks with Food as much as they can carry, Gen. 44. 1.* How much more will our Blessed Jesus be Liberal to us in the Holy Sacrament. *Draw near to God, and he will draw near to you, James 4.* and the greater Blessing shall we carry away with us from these Mines of Blessing. A Holy Life is a perpetual Sacrifice, and he that so lives, keeps his Heart as an Holy Altar, always warm and glowing within him: A Circumspect Life makes us both fit and desirous to converse with God every day; good Actions begets in us greater longings after Grace, and good Desires makes us still do well, out of hope to have more Grace: When a good Man lifts up his Heart to God, he draws down God into his Soul, the sweetness of such Conferences with God, and the power of his Grace consequent upon our hearty Desires, engages and enables us to a Holy Conversation of a Godly Life; the happiness of which is so great, that it excites us to do all we

can to maintain and prevent our being tempted from it.

Yea, consider that it is a very dangerous thing for those who fear God, to neglect attending on his Ordinance. How hard went it with those, *St. Matth. 25.* who being invited, came not to the Supper: 'Tis very dangerous to reject or neglect the Lord's Bounty. There is a punishment for them who ought to come, and come not, as well as for those who come not as they ought.

No Man can come so worthily as he ought, do we what we can; too much Dulness, Deadness and Distraction will be our Companions; but yet this is our Encouragement, that if the Lord sees a Man set himself seriously to a preparation, he will bear with many failings. *Chron. 3. 18.* *Hezekiah prays, The good Lord pardon every one that prepares his heart to seek God, the Lord God of his Father, though he be not cleansed according to the preparation of the Sanctuary.* And what was the success of his Prayer? *And the Lord healed the People, and they kept the Feast with gladness.* Behold how gracious the Lord is to such whose Hearts are set on Preparation for his Ordinances. Let us this Week set our Hearts in Order to serve God, for our coming to the Lord's Supper, and consider how well pleasing it is unto the Lord Jesus, promising to serve him in Holiness and Righteousness all the days of our Life.

Now repair unto the Publick Service of the Church, if you have opportunity; if not, observe the Directions, pag. 8.

*A Prayer on Tuesday Evening, for our
Preparation to the Holy Sacrament.*

O My dear Lord and merciful Father, which according to the multitude of thy Mercies, doth put away the sins of those which truly Repent, and remembreth them no more ; open, O Lord, I beseech thee, the Eyes of thy Mercy upon me, thy most unworthy Servant, who in Heart earnestly desireth Pardon and Forgiveness of all my Sins and Offences, the Total Sum whereof is the Breach of all thy Commandments, both in thought, word and deed, thy Blessings and Benefits I have abused ; thy Judgments and Punishments not feared ; the means of my own Salvation utterly neglected.

But, O Lord, with thee there is Mercy, that thou mightest be feared ; thou art a God of all Comfort, Merciful and Loving, ready and willing to hear all penitent Sinners, that in Heart are sorrowful for their sins. It is some small Comfort to me, that I am something confounded and ashamed in my own Thoughts. Thou hast not taken, I hope, thy Holy Spirit from me, thou wilt not forsake the Work of *Psal. 138. 8.* thine own Hands ; but perfect that which concerneth me. As thou hast begun a good Work in me (this Week) so thou wilt finish it, I humbly hope to the day of Jesus Christ. Turn my heart, good Lord, that I may loath and abhor that which is evil, and cleave to that which is good. It is not thy pardon alone which I desire, but that I may be thoroughly renewed and changed in my
Mind,

Mind, Will, and Affections. I long for a strong and settled Apprehension of thee to over-awe and rule me in every Thought, Word, Desire, and Action of my whole Life. In the Name, therefore, of Jesus Christ my Blessed Redeemer, I humbly prostrate my self before the Throne of thy Mercies seat, that for his only sake thou wilt have Compassion for me; I submit my self to thy goodness, beseeching thee not to let my sins be a Cloud between my Prayer, and thy Pity; but forgive and forget all my Transgressions, all my Mildomings, let them be sins of what Condition soever, whether sins of my Youth, or sins of my Age, sins of my Body, or sins of my Soul, secret or open sins, notorious or presumptuous sins, sins of Pride, Envy, Hatred, Malice, &c. Good Lord Remit them all, and of thy great goodness grant me perfect remission and Absolution for the same.

And now, O Lord, that I am (on *Sunday* next) to Receive the Blessed Sacrament of the Body and Blood of Jesus Christ, how shall I that am so great a sinner, Dust and Ashes, dare to presume to Approach thy Table; thou, O Lord, in thy Gospel lest us a Command, *Come unto me all ye: &c.* Which Command I obey; wash me thoroughly from my wickedness, and cleanse me from my sins, and of thy gracious Goodness, direct me in this great Action, with a Reverend and Awful fear of thy Majesty, that all the faculties of my Soul and Body may be intent, rightly to Apprehend, and joyful to Receive this Eternal Food, this Bread of Life, and that by thy Grace I may obtain the Virtue, Fruit, and Benefits of the Death

Death and Passion of my Saviour; and by the same the Remission of all my sins, and everlasting Salvation, through Jesus Christ our Lord, *Amen.*

WEDNESDAYS MEDITATIONS in the Morning.

Upon the most Holy Sacrament.

AND when God gave his Son to the World, it could not be but he should give us all things else; and therefore this Blessed Sacrament is a Consigning us to all felicities, but as it was at first, so it hath been ever since: *Christ came into the World, and the World knew him not:* So Christ hath remained in the World by the Communications of this Sacrament, and yet he is not rightly understood, and less truly valued. But Christ may say to us, as once to the Woman of *Samaria*, *Woman, if thou didst know the Gift of God, and who it is that speaks to thee, thou wouldst ask of him, and so if we were so wise, or so fortunate, to know the excellence of this Gift of the Lord, it would fill us full of wonder and adoration, joy and thankfulness; for the Love of our dearest Lord, is Written in the largest Characters of Pleasure and Delight: That in the Holy Sacrament, we may taste and see how Gracious our Lord is; no Love can be greater than that which is so beatifical as to bestow the greatest good and such was the Charity of our Lord, who brings Health to us in the Holy Sacrament, and life too; giving us the Bread of *Paradise*, at the same time yielding Food, and Health, and Pleasure: Love desires to do all good to it's beloved Object, and that is the greatest Love, which gives us the greatest*

est Blessing; and this Sacrament Christ designed to that purpose, that he, who is not present to our Eyes, might always be present to our Spirits; Love demands Love again, and to desire to be beloved is of it self a great Argument of Love; and as God cannot give us a greater Blessing than his Love; so what greater Demonstration of it can he make to us, than to desire us to Love him with as much earnestness and vehemency of desire, for Love hath no Expression beyond this, that it desires to be United unto it's Object. Let it be our great desire and Love too, to come to this Holy Sacrament: For now the Lord our God calls upon us, not only to be nigh unto him, but to be all one with him; what Nation is so great, who hath God so nigh unto them, as the Lord our God is in all things, for which we call upon him? Let us do honour to God, to express the Homage and Duty of us his Servants, to acknowledge his Supreme Dominion, to give him Thanks and Worship, to beg Pardon, and pray for Blessings and Supply of our needs. Let us go, O my Soul, and declare before Angels and Men, that we are Christians indeed, and mean to live and die in his Holy Religion. And let us now take shame to our selves that we have at any time lived so as to Contradict our Belief, but let us fully resolve to love him better and better by coming to his Table! He hath invited thee, he expects thee, he loves to see thee there, and will make thee know that he loves thee, and delights to do thee good. Raise up thy self, O faithful Soul, and Love that chief good, in whom are all goods, without whom there is no other true good. Why should we forsake the Fountain,
and

and follow the Current : but the Fountain is still in God ; let us come to the Holy Sacrament, and we shall find the Fountain, O let us ask of our Lord Jesus, and he will give us Living Water, springing up into everlasting Life; S. John 4. 14. *This is Life Eternal, to know and acknowledge thee, the only true God, and Jesus Christ whom thou hast sent, and therefore if thou canst Confess with my Mouth the Lord Jesus, and believe in thy Heart, that God raised him from the Dead, thou shalt be saved. O give thanks, therefore unto the Lord, for he is Gracious, for his Mercy endureth for ever, and let us say with a great joy, Lo, I come to thy Table according to thy Command.*

Repair to the Prayers of the Church, or observe the Directions, pag. 8.

A Prayer on Wednesday Morning, of Confession of sins to God, before the Receiving the Holy Sacrament.

O Almighty God, I thy poor sinful Creature, full of Anguish and Confusion of my Offences against thy Majesty. I am not worthy, O Lord, to look up to Heaven, which is the Throne of thy purity, for my sins are more in number than the Hairs upon my Head, and my Heart hath failed me.

Lord be merciful to me a Sinner.

I have not lived according to thy will, but in the vanity of my own thoughts, in contempt of thy Holy Word and Commandments. I have not loved thee, my God, with all my Heart, not feared thee with all my Soul, nor served thee with all my
Might,

Might, nor loved my Neighbour as my self.

Lord be merciful to me a Sinner.

I have been Negligent in Performance of my Charge, Idle in doing my Duties in thy Holy Sacraments and Exercises in Religion, Indevout in my Prayers, weary of their length.

Lord be merciful to me a Sinner.

I have provoked thy wrath against me, by Accustoming my self to do the work of the Flesh, and rejecting the good motion of thy Spirit. Wo unto me, rebellious wretch, that I have committed these wicked Acts against thee, so loving, so good, so gracious a God; to the utter Destruction of my Soul; without thy Mercy in Christ Jesus.

Lord be merciful to me a Sinner.

I have made my self guilty in not depending on my God for a supply of my wants, neglecting to Labour, and expecting I should be supported in Idleness, not looking up to thee, O God, for a Blessing on my honest Endeavours, not having a high esteem of thee my God, and not submitting Obediently to act thy Will.

Lord be merciful to me a Sinner.

I have not with Care read thy Holy Scripture, and not marking when I do read, but I have followed the Poms and Vanities of this World, and its sinful Customs, not calling my self daily to Account for my Sins.

Lord be merciful to me a Sinner.

O Lord, let me not add to that heap of Sins which I stand Guilty of, I am Confounded with the Multitude of them, and the horror of their Remembrance; but give me grace, O Lord, to pass this Week, and the rest of my Life Innocently,

cently, that neither in Thought, Word or Deed, any Offence may pollute my Soul. I acknowledge, O Lord, that I am vile, but yet redeemed with thy precious Blood; I have been Dead in Trespases and Sins, but thou art my Resurrection and my Life. Thou, O Lord, lovest to shew mercy; Thou that sparedst thy Servant *Peter*, that denied thee Thrice; Thou that didst cast seven Devils out of *Mary Magdalen*, and didst not Condemn the Woman taken in Adultery, and didst bear the Convert. This from the Cross to the Joys of Paradise. Behold me, O Lord, a fit Object for thy Pity, my sins are so great and many, that to Forgive me, will be an Act of Glorious Mercy: let thy holy Spirit lead me from the Errors of my ways into the Paths of Righteousness, to great Degrees of Repentance, and through all the Paths of a Holy Life, to a Godly and Holy Death. Grant this, O Blessed Jesus, for thy Mercies, and for thy Pity sake, *Amen*.

O Lord God, into thy hands I Commit my Body, Soul, and Spirit, my Thoughts, Words, and Works; all that I am, all that I have, desiring wholly to be Thine. O my God, Gracious and Merciful, accept me in thy beloved Jesus Christ in whom alone thou art well pleased; and for his sake let me not go from before thee without a Blessing; a Blessing of Pardon and Peace, a Blessing of thy Spirit, and of thy Grace, to come Holy to thy Table; a Blessing of thy Favour, and of thy Love in the Lov'd Jesus. Thus, Lord, say of me, thou hast Blessed me, and that I shall be Blessed for ever, *Amen, Amen*.

This Prayer may be used on Sacrament days before the Receiving of the Holy Sacrament. Wed.

WEDNESDAYS MEDITATION in the Evening.

Upon the most Holy Sacrament.

Consider, that the Devil cannot endure the use of this profitable Sacrament : for he knoweth how much it is of force to attain Blessedness, from whence he for his pride fell; and he hateth the Sacrament, for in it is Represented our Saviours Passion; by force whereof, he is thrust from the Tyranny which he would Exercise upon Us; that whereas the Holy Sacrament is numbered among the greatest benefits given to us of God in this Life, that we do in nothing more avoid the Tokens of Ungratefulness, than by often Communicating the same Benefits. *Do this in Remembrance of Me*; Dear Jesus, I had been undone for ever, but for thee: For thee then, and for thy sake, what is it which I should not do? As if it were a Benefit to him, when we Benefit our selves; O Lord, what is it thou wouldst now have me do, for thy desires are my Commands! There is Authority enough in thy Love for me to do what thou shalt please; speak, Lord, then thy Servant heareth; whatever thy Will is, that will I do.

Let us humbly beg of him, his Mighty Grace, to Confirm in us our Resolution, that so we may always maintain in our Souls this hope of his Pardoning Love; since thou, O Lord, art so forward to do us good, to bestow thy Blessings unask't, to die for us, when we desir'd it not, to institute

ONstitute this Feast, which we never expected, to send thy Ministersto call us to it. He hath told us where he would be, behind what Pillar, and under what Cloud, and covered with what Veil, and conveyed by what Ministry, and present in what Sacrament ; and we must not look for him in the High-ways of Ambition and Pride, of Wealth or sensual Pleasures; these things are not found in the House of his Father, neither may they come near his Dwelling.

But if we seek for Christ, we shall find him in the methods of Virtue and Love, and in the paths of God's Commandments, in the Houses of Prayer, and the Offices of Religion, in the Persons of the Poor, and in the Retirements of an Afflicted Soul ; we shall find him in Holy Reading and Pious Meditation, in our Penitential sorrows, and in our time of trouble, in Pulpits and upon Altars, in the Word, and in the Sacraments; if we come hither as we ought ; we are sure to find our Beloved, him whom our Soul longeth after.

Sure enough Christ is here, let me take the boldness now to ask something of thee. O do not deny me the continuance of thine Almighty Grace. Take not thy Holy Spirit from me ; but let it be my constant Companion, my Guide, my Helper, my Comforter for ever. Thou thy self hast told Us, that (in St. John the 10th) *it shall be given to those that ask it* : And that because Thou livest, We shall live also: O do not let me lose what thou hast done already; for want of doing something more perfect, that which concerneth

Psal. 138. 8. & 119. me, Forsake not the work of thy own hands, Hold me up and I shall be safe : and

and I will have respect to thy Statutes continually. Order my steps in the World, and let not any Iniquity have Dominion over me. I intreat thy favour with my whole heart: Be merciful unto me according to thy Word.

Now repair unto the publick Service of the Church if you have opportunity; if not, observe the Directions, pag. 8.

A Prayer for Wednesday Evening, for our Preparation to the Holy Sacrament.

O Lord Jesu Christ, who, for the Memorial of thy Bloody Sacrifice hast ordained a Sacrament in thy Church to Commemorate thee, and Convey and Seal to our Souls the benefits of thy blessed Body and Blood; let me give due Memory to thy Death, in preparing and putting my Soul in order, when I come, that thou mayest accept me and my coming. O Lord, let me not once dare to think of preferring Satan and Sin before Christ and Heaven, so as to keep away from those thy great Mysteries and Mercies, because I am loath to part with any beloved Sin, when a Saviour calls; let not my greatest and thy vilest Enemies prevail with me to keep away; but make me willing to part with the dearest Bosom Corruptions, that I may partake of thy Heavenly Benediction; let not any Blessings, that thou hast bestowed upon us in Earthly things, make us to forget the dependance we have upon thee for them; or the great need we have of thy Heavenly Mercy; and make us always to esteem it our greatest Honour to honour and serve thee, and to enjoy thy favour: Oh let not my sins, though great and

and many, affright me from thee, because I am unworthy of thee; But let the humble sense of them drive me to thee, because I have great need of thee; who art the great Physician of our Souls, whose Blood is Balsom for the most deadly Wounds, who hath both the skill and will to Cure, and to heal the most desperate Diseases, of those that with penitent hearts seek unto thee for Recovery and Relief: Let all my wants drive me unto thee for supply; who callest not those that are Perfect or Righteous, but sayest. *Come unto me all ye that Labour and are heavy laden, and I will give you rest.* O Lord, I deliver up my self absolutely to thy Divine Will, with all my Heart, desiring and purposing to live in stedfast Union and Conformity to thy Holy Commandments; that I may have no satisfaction, but in a Holy Conscience, no Pleasure but in Religion, no Joy but in God; and with sincerity and zeal, heartiness and ingenuity, I may follow after Righteousness and the things that belong unto my Peace, until I shall arrive in the Land of eternal Peace and Praise, where thou livest and Reignest for ever, World without End.

THURSDAYS MEDITATIONS in the Morning.

Upon the most Holy Sacrament.

A Soliloquie.

O Most Good and Gracious Jesus, Thou, before thou shouldest suffer, did bequeath a most

most excellent good thing unto thy Children, as a Fatherly Legacy, leaving for us thy most sacred Body to be our Meat, and thy most precious Blood to be our Drink ; O thou true Food of my Soul Receive me, who am to Receive thee : quicken me with thy Spirit, feed me with thy Flesh, satisfy me with thy Blood, and let me Receive life from thee, to Act and Live unto thee : O my Lord, give me an Heart, that I may think on thee, a Mind that I may Love thee, a Soul that I may remember thee, an Understanding to know Thee, and Reason always to stick fast unto Thee ; Let me find Thee, O my Hearts desire ; Let me hold Thee whom my Soul doth Love : O Life, for whom all things live. O Life, which givest me Life by which I live, without which I die. O my Lord, let me renew this Life of mine in thy Holy Sacrament, without which I perish ! Where may I find Thee, but here ? O that I may faint in myself, and depend on Thee : O my Love, be thou nigh in my Mind, nigh in my Heart, and nigh to aid me, for I Languish through Love, for without Thee, alas, I die, but when I think on thee, I revive again. O Lord, let me love Thee, because Thou first didst love me ; for he loveth Thee too little, who loveth any thing besides Thee, except he love it for thy sake : for I despise whatsoever is in this World, in respect of thy sweetness and the Glory of thine House, which I have loved. Where shall I get Words to express the signs of Thy singular great Love toward me, through thy infinite benefits, wherewith from the beginning thou hast nourished me, besides the benefit of Creation, when at the beginning thou madest me of no-
thing

thing after thine own Image in Magnifying and
 Exalting me above all thole Creatures, which thou
 hadst made; & making me Glorious with the Light
 of thy Countenance wherewithal thou hast Sealed
 the uppermost seat of mine Heart, thereby sever-
 ing me both from insensible things, and also from
 Brute Beasts, which have no reason, and abasing me
 but a little beneath Angels: O let me go to thy
 Holy Table; and as soon as I have tasted, say as St.
Peter, Master, it is good for us to be here; it thou wilt
 let us make here three Tabernacles; here let us a-
 bide still; and enjoy thy Contemplation, for we
 lack nothing now; it sufficeth us, Lord, that we
 see thee; it sufficeth me to be satisfied with
 so unspeakable sweetness. O! blessed should
 I be, were I once admitted to behold thy bright-
 ness; Who can shew me such favour, O Lord!
 thou mayest permit me to come thereunto. I
 know, Lord, I know, and acknowledge, that I am
 unworthy to enter under thy Roof, yet for the
 honour of thy Name, accept of thy Servant, which
 putteth his trust in thee, but how shall I enter
 into thy Sanctuary to Consider thy Power; un-
 less thou open unto me? For doubtless, O Lord
 our God, we silly Worms and Clay are unable
 to enter into the House of thine Eternity, unless
 thou (who of nothing hast Created all things)
 do guide us in: O, that I may cry after God, even
 the living God. That I may watch for thee, more
 than they that watch for the Morning; and my
 Soul may follow hard after thee: O that the Words
 of thy Mouth, may be sweeter to me than the ho-
 ney or the honey Comb; that I may delight my
 self in thy Commandments, which I have loved.
 (This may be used on Sacrament days.)

Read

Read the Psalms for the day, and the first and second Lesson, &c.

A Prayer on Thursday Morning, for the Preparation to the Sacrament.

O Most Holy and Heavenly God and Father, which by the Immortal Seed of thy Word, hast begotten us to be thy Children, and with the same (as with Milk) dost nourish us purely as new born Babes, as also with Divine Mysteries of thy Holy Sacrament (by a visible word) dost confirm and strengthen us in Faith and Righteousness, and having so Adopted us into thy Family, continually feedest and nourishest us unto Eternal Life: how shall I sufficiently praise my God, or Love and Serve my Lord, who delivered me, when I deserv'd to perish Eternally? For I have been proud and Covetous, and hating wise Counsels, and soon weary of the Offices of a Holy Religion. I cannot give an Account of my Time. I am so vile that I cannot Express it: I have been so ungrateful, so foolish, so unreasonable, that I have put my own Eyes out, that I might with Confidence, and without fear, Sin against so good a God, so gracious a Father; I Confess to Thee, O God, what thou knowest already; But I Confess it to Manifest thy Justice, and to Glorifie thy Mercy, who hast spared me so long: Thou hast concluded all under Sin, that thou mightest have Mercy upon all: Look upon me, O God, and have pity on me, lying in my Blood and Misery, my Shame, and in my Sins, in the shadow of Death, and

and in the Gates of Hell. But yet, O God, thou art the healer of our Breaches, and I must not despair; and I am sure Thy Goodness is infinite. O let the cry of thy Sons Blood, who offers an Eternal Sacrifice to Thee, speak on my behalf, and speak better things than the Blood of *Abel*, let me love and serve Thee uprightly and Eternally, for thy infinite Love in Jesus Christ our Lord, *Amen*.

THURSDAYS MEDITATIONS in the Evening.

Upon the most Holy Sacrament

NOW before the Feast of the Passover, Jesus knew that his hour was come; that he should depart out of this World unto the Father, having loved his own which were in the World, he loved them unto the end. The humility of this our Lord was loving and diligent, doing all this work by himself alone, without the help of any other, in sign and token of his Love; for he himself put off his Garment, girded himself, put Water into a Bason, bore it to the place where the Disciples sat, prostrated himself, and washed, not their Hands, but their dirty Feet; and to himself lovingly wiped them with the Towel wherewith he was girded, Pleasing and Contenting himself to do all these things in his own Person. Teaching me herein to exercise the works of Humility and Charity in mine own Person, rejoicing more to do them myself, than to Command them to be done by others, and

and performing every humble work, without mixture or note of boasting.

Let us consider, that which passed between Christ our Lord, and St. Peter, when he came to wash his Feet, Peter standing astonished at the humility of his Lord and Master, said, *Lord, dost thou wash my Feet?* in which words he discovered a lively Faith of the Excellency of Christ our Lord, and of his own Baseness, and of the Baseness of that work: Thus the Holy Jesus lay every thing aside, that he may serve his Servant with those Hands which gave sight to the Blind, health to the Sick, and life to the Dead. I (Lord) ought to Serve thee, and to wash thy Feet? Nor do I esteem my self worthy to do this work, and wilt thou wash my Feet? hence will I learn to think highly of Jesus Christ, and very basely of my self; I will draw Acts of Admiration, of Thanksgiving and Imitation.

O most good and gracious Jesus, thou coming to the Garden of Olives, beganst to fear, and to be heavy; whereupon thou saidst to thy Disciples, my Soul is sorrowful unto Death, and he was withdrawn from them about a Stones cast, and kneeling down, and praying, saying, *Father, &c.*

Whence is this, that in a cold Night when others are crouding to the Fire, my Lord is sweating in the open Air? what Sweat is this which flows in such abundance from his blessed Body, so that it runs and trickles down to the Ground, drops or clods of Blood? Whence is it? We may soon know it is our sin causes this Bloodshed: our guilt this sweat: Adam sinned in a Garden, Christ there sweats for it, his Day Lust made this

Night

Night Sweat, that we might not burn in Hell; he suffers his horrid Agony for a time, that we should not endure a hellish and worse Extremity for ever: Did he thus sweat for anothers Guilt, and shall I not bleed for my own? If instead of the pains of Repentance, I take pleasure in Sin, will not this cost me my Life? Yes, but for my comfort, if I be contrite, and by that put into a great Agony of Spirit, I may come out, and must hope I may by the Virtue, and under the Conduct of this Agony of Jesus Christ.

Let us dwell in Love, and we shall be happy, for see how our Lord would engage thee by these Bonds in which thou art going to tie thy self, to love the Lord thy God with all thy Heart, and thy Neighbour as thy self: Let us go then, and wait upon him, and shew him the Love that we bear unto him. Be not discouraged, for when the Wicked forsakes his way, and the Unrighteous Man his Thoughts, he himself hath said, That he will have Mercy upon him. Let us give him thanks, even for this good Mind, which he hath put into us, and for all the hope we have, that he will continue it to Eternal Life.

Read the Psalms for the Evening Prayer, and the first and second Lessons for the Day, &c.

A Soliloquie or Preparatory Prayer for Thursday Evening, in preparation to the Holy Sacrament.

O Infinite Humility, what shall I render unto thee for the favours which thou hast done

me ! Grant me this thy Meekness and Loving Gentleness, to the end that I may find Grace before thee, whom the Prayer of the Humble and Meek hath always pleased : Command me (Lord) what thou wilt, helping me with thy Grace duly to accomplish what thou commandest. O Saviour of the World, I confess that I am foul, and defiled with innumerable Sins, whereof I cannot wash my self ; for to sin was mine, but to Pardon them is thine ; wherefore once more wash me from mine iniquity, and cleanse me from my sin, and after thou hast once washed me, wash me yet once more, that I may come Holy to thy Table, to the end I may have a greater part with thee, with more security never to lose it. And sith thou (Lord) desirest so much to Eat the last Supper with thy Disciples, I also desire earnestly to Eat the same with thee, O King of Heaven, who standest at the Door of our Hearts knocking, desiring vehemently that thy Voice may be heard, and that the Gate may be opened, that entering into us thou mayest Sup with us, and we with thee : Come (Lord) into my House, for I set the Gate open unto thee, and with an exceeding desire, desire thy coming, that I may be partaker of this thy Supper. My Soul thirsteth for thee, O Jesus, O that I might see the Joy that I so desire : O that I were satisfied with the presence of thy Glory ; for which I do Hunger and Thirst ; that where thou art, there I may be also beholding thy Face in Glory. O blessed Saviour and Redeemer, Jesus, *Amen.*

FRIDAYS MEDITATIONS in the Morning.

Upon the Passion of Jesus Christ.

I Will consider the Innocency of our Lord Jesus Christ, who suffered for our sins ; who was most innocent, without all spot of sin, most Holy, full of all Graces and Virtues, most wise and most discreet ; in whom were contained the Spiritual Treasures of the Wisdom of God, and of his Divine Spirit, in doing good to all ; who employed his whole Life in doing of good (as St. Peter saith) and healing all such as were oppressed with the Devil ; gave sight to the Blind ; cleansed the Leapers ; cured the Sick, and raised the Dead ; and has opened unto us the Gates of Heaven. O the infinite Charity of this our Lord, in giving himself to all : He is my Father, my Master, my Physician, my Redeemer, my Creator, my Benefactor, Espouse of my Soul, my God, and my All in All. And how a little before his Passion he made himself my Meat, and my Drink, to enter within me, for which cause I am to hold his pains as mine own, sith he who suffereth them is so much mine, and beareth to me so great a love.

The Soliloquie.

O Most bountiful Redeemer, how well dost thou pay our Debts with thine own Pains!

O that I could find out and comprehend the length and breadth, the height and the depth of the Charity of Jesus! O that I could enter into his inflamed Heart, and see the Furnace of Infinite Fire that burneth therein, and melt in those Flames; that issuing forth full of Love, I might love as I am lov'd, and to suffer with Love for him, who suffered for me with so great Love: From his interior Love burst forth such exterior Signs and Demonstrations, as were sufficient to mollifie a Heart more frozen than Ice it self, and more hard than any Marble.

Let us now joyn together the Penitent Sinner and the Devout Saint, in this one Exhortation; that they approach the Table of the Lord with a secret affection of Soul; and that being raised by Faith, and enlarged by Prayer in this Consideration, that their sins have been the cause of Christ's sufferings. The Jews cried out of Christ, *Crucifie him, Crucifie him*, such was the greatness of their Malice, that (if possible) they would have had him twice Crucified; but yet, is not their desire too unhappily fulfilled? They crucifying him once with their hands, and ~~We~~ even We crucifying him again by our sins; who art thou then that comest to Christ without Floods of Tears, when he comes to us in streams of Blood? Who can meditate on his wounded Body without a wounded Soul? or view his pierced Side without a pierced Heart? in which our Saviour gives us our true Devotions, bespeaking us as well as the Daughters of *Jerusalem*, weep not for me, but for your selves; weep

weep not for me or my sufferings, in a fruitless Compassion; but weep for your selves, and your sins in a hearty Contrition. O let our hearts be raised by Faith, that so, whatsoever is our Affliction and Pain, we may find an healing Virtue in the Blood of Christ, which is this Sacramental Administration, that so, for every sinful distemper in us, we may receive an healing Virtue from Christ; having our Remission of Sins, and our Peace of Conscience confirmed unto our Souls, by his Blessed Sacrament, as the Seal of Grace, and the Pledge of Glory.

Now repair unto the Publick Service of the Church; if not, read the Psalms for the Day, and the first and second Lessons at home, &c.

*Confession of Sins out of the Holy Bible
for Friday Morning.*

I Confess, O Lord,
That I was shaped in Wickedness, and
in Sin my Mother conceived me, *Psal. 51. 5.*
That my Heart is Rebellious, like a starting
Bow, *Hos. 7. 16.*
That I am of polluted Lips, *Esa. 6. 5.*
That my Tongue talketh nothing but Van-
ity, *Psal. 114. 11.*
That mine Eyes are evil, prone to Lust, *St. Mark 7. 22.*
That my Hands are slow to Good, *Heb. 12.*
That my Feet are swift to Evil, *vers. 12.*
I have sinned against thee, O Lord, and in
thy sight, not fearing thy Majesty, *Rom. 3. 15.*

My sins are, O Lord, in quantity large, and of a great size, of long continuance. *Esa. 57. 8. Psal. 25. 11.*

Like a burden of Lead, many in number, more than the hairs of my Head, and I gaining nothing thereby. *Fer. 3. Psal. 40. 2. Ezek. 1. 3.*

Not being ashamed. *Gal. 2. 18.*

Knowing it to be sin. *James 4. 17.*

I reap the Fruit of my foolishness; for what Fruit have I in those things whereof I am ashamed? *Rom. 6. 21.*

My days are consumed in Vanity, and my years in the bitterness of my Soul.

And now there is no health in my Flesh, because of thy displeasure, neither is there any rest in my bones: by reason of my sin.

And what shall I now say, or wherein shall I open my Mouth? what shall I answer, seeing I have done these things.

Out of the deepe have I called to thee, *Psal. 130.* O Lord: Lord hear my voice.

If thou, Lord, shouldst be extream to mark what is done amiss; O Lord, who may abide it?

Enter not into Judgment with thy Servant, O Lord; for in thy sight shall no Man living be justified.

Behold, O Lord, though I have sinned, yet I humble my self under thy mighty Hand: I am thine, O save me.

Spare the humble and contrite; for behold I judge my self.

O taste and see how gracious the Lord is: Blessed is the man that trusteth in him.

For thy mercies, O Lord, are sweet, comfortable, better than Life.

Come

Come unto me all ye that Labour and are heavy laden, and I will give you rest.

I come not to judge the World, but to save it.

Wherefore in the multitude of the sorrows that are in my heart, thy Comforts, O Lord, have refreshed my Soul.

Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.

My Flesh and my Heart faileth, but God is the strength of my Heart, and my portion for ever.

O Lord, be thou so to me for ever, Amen.

A Prayer on Friday Morning, of Confession of Sins to God; before the Holy Sacrament

O Most Glorious and most Gracious Lord God, who art the searcher of hearts; the lover of Souls, and the perserver of Men; before thee (Holy Lord) I here present my self polluted. Oh, do thou make me a penitent Sinner; polluted I am and loathsome in the sight of my own Corruptions, * wherefore see, * Here name O thou great and glorious, O thou your particular and Righteous Judge, Oh see; *lar sins.*

I here prostrate my self at the Bar of thy Justice, not knowing what to Answer thee, my Conscience Witnesseth against me, and thy Law Condemns me, who? Oh, who! shall plead for me? Oh! wilt not thou, Blessed Jesus, my Surety, my Saviour, wilt not thou undertake my cause, who art my Advocate? wilt not thou procure my Pardon, who art my Mediator?

O blessed, Jesus ! be now my Jesus ; and seeing thou art able to save unto the utmost, all that come unto God by thee : O plant in my Heart, Gentleness and Patience, a Meek and long suffering Spirit, that I may never be transported with violent anger ; never be disordered by Peevishness, never think thoughts of revenge ; but may with Meekness, receive all injuries that shall be done to me, and patiently bear every cross Accident, and with Charity may return Blessing for Cursing, Good for Evil, kind Words for foul Reproaches ; that living all my days with Meekness and Charity, keeping Peace with all Men, and loving my Neighbour as my self, and Thee, O sweet Jesu, more than myself, and more than all the World ; I may at last, come into the Regions of Peace, and Eternal Charity, where thou livest, who lovest all Men, and wouldst have none to Perish, but all Men to be saved through Thee, O most Merciful Saviour and Redeemer Jesus, *Amen.*

A Prayer out of the Psalms.

O Lord God Almighty, and King of Eternal Glory, who dost acknowledge him to be a Blessed Man, that Abhorreth the way of Sinners, and doth Meditate in thy Law Day and Night ; Teach thou me a wretched Sinner, faithfully to serve Thee with fear and trembling of Heart, and seeing with all humility of Heart, I do call unto Thee with my Voice, hear me, have Mercy upon me, and so hearken unto my Prayer ; keep me as the Apple of thine Eye ; Hide me under the shadow

dow of thy Wings, because thou art my strength, my rock, and my refuge : Cleanse me from my secret Faults, and keep thy Servant from presumptuous Sins : O remember not the Sins of my youth, but send me help from thy Sanctuary, and give me mine Hearts desire, and so trusting in Thee, let me never be Confounded, but forgive the punishment of my Sin : Let thy Mercy, O Lord, be upon me, as I trust in Thee, and delivering me out of all my fears, say unto my Soul, I am thy Salvation, that I may go into thy Glorious House; for Thou art the God of my strength, let not my steps go out of thy Paths; that I may love Righteousness, and hate Iniquity. Teach me, O Lord, the ways of thy Statutes, and I shall keep them unto the end, give me understanding and I shall keep thy Law ; yea, I shall observe it with my whole Heart, make me to go in the Path of thy Commandments ; for therein do I delight for ever, *Amen.*

A Prayer.

O Blessed Jesus, the Lord of Life, Prince of Glory, and Captain of our Salvation, who has vanquish't Satan, and all the Powers of darkness : O give Victory to my languishing Soul in her spiritual Conflict : Guide me with thy Counsels, sustain me with thy Grace, refresh me with thy Comforts, preserve me in thy Love, and Crown me with thy Glory. O Jesus, Grant, I beseech thee, that so long as I am in the Darkness of this misty Desert, that the Eyes of my mind may behold, and contemplate the most shining Light and Brightness of thee, O God, and that I may always praise Thee, for ever and ever, *Amen.*

FRIDAYS MEDITATIONS in the Evening.

Upon the Passion of Jesus Christ.

THis is one of the highest manners of Meditating, that is, upon the Holy Passion of our Saviour, the which Consideration serveth to Encourage us to endeavour our selves to imitate some part of that which is there represented unto us: For it is Manifest, that all the perfection of a Christians Life, consisteth in imitation, and following of the Virtues of our Saviour Christ, whereunto the Apostle St. Peter exhorteth us, saying, *Christ suffered for us, leaving unto us an Example, that we should follow his Foot-steps, who when he was evil spoken of, did not speak evil again, and when he was tormented, did not threaten them, but delivered himself unto him that did most unjustly Condemn him, he suffered his Pains without any manner of Ease or Consolation: He shut up from himself all the Gates, whereby any manner of Ease or Consolation might come unto him, either from Heaven or from Earth; insomuch that he was content to be forsaken, not only of his Disciples and Friends, but also of his own Father, and of himself also; and therefore he said in the Psalm, I am become as a Man destitute of all help, I am left among the dead. This is that forsaking, which our Saviour signified upon the Cross, when he said, My God, my God, why hast thou forsaken me? For (as concerning the*
Bond

Bond of Union) the Divine Nature never for-
 took the Human Nature, which it had once ta-
 ken; yet as touching the Consolation and Ease
 of the Pain and Torments, it did wholly forsake
 the same. And therefore we see that the Martyrs
 when they went to suffer Death, shewed them-
 selves very couragious, merry and joyful: But
 our Saviour being the very Fountain of Grace
 and of Strength (through whose Virtue the Mar-
 tyrs had such Force and Courage, to be able to do
 that which they did) trembled and sweat even
 very drops of Blood, when he went to suffer Pains
 and Torments for us: For in the Martyrs the
 Virtue of Charity, which redounded into their
 Souls, caused them to have very great Courage
 and Joy; but in our Saviour Christ, both these
 and all other Influences were by special Miracle
 suspended, that so he might Drink the Cup of
 his most bitter Pains, pure and without mixture
 of any manner of Ease or Consolation.

Consider therefore first of all, that so profound
 Humility, wherewith the most High and only be-
 gotten Son of Almighty God, vouchsafed to be
 contemned and less esteemed than *Barrabas*:
 to be Crucified upon a Cross, between two
 Thieves, as though he had been a Captain and
 a Ringleader of Malefactors.

Consider his so wonderful Patience in the
 midst of so many reproachful Injuries and Tor-
 ments, and withal, his passing great Magnani-
 mity, in that he offered himself so willingly in-
 to the hands of his Enemies, and to suffer the
 greatest Pains and Conflicts that ever were suf-
 fered in this World.

Consider

Consider his most fervent Charity, which passeth all understanding, by the which only he was moved to offer himself in Sacrifice for the sins of the World, and to suffer Death, that he might give Life, not only to his Friends, but also to his Enemies, even to those very persons that shed his most precious Blood.

Consider his most abundant Mercy, which extended it self so far forth, as to take upon him all the Miseries and Debts of the World; and to make satisfaction for them, as if they had been peculiarly his own Debts.

Consider that so perfect Obedience which he used towards his Father, whom he obeyed unto Death, even to the Death of the Cross; where finally bowing down his Head, he offered up unto him his most Holy Soul, giving us thereby to understand, that the Work of his Obedience was then perfectly fulfilled; let us do as our Saviour himself Commanded us. *St. John 13. 15.* I have given you an Example, that as I have done, so should you do likewise.

O Lord Jesus receive my Spirit; O my Life, take my Soul; my Joy, draw my Heart unto Thee; mine Hand, direct me: Light of Eyes, enlighten me; O my Comfort rejoyce me; my sweet Food, let me Eat thee; O Word of God, refresh me; O Light Eternal, shine thou over me, that I may understand thee, know thee, and love thee.

Now repair unto the Publick Service of the Church; if you have opportunity; if not, observe the Directions, pag. 8.

Eja-

*Ejaculations upon the Life and Passion of
our Saviour Jesus Christ, for Friday
Evening.*

Kneeling say,

O Sweet Jesus, Praise, Honour, and Glory
be to thee, O Christ; who for my sake
hast vouchsafed to come down from the
Bosom of thy Divine Father into this Valley of
Misery; and to be Conceived and Incarnated,
and made Man by the Holy Ghost in the most
chaste Womb of the Virgin Mary.

Chuse, I beseech thee, my Heart for thy
dwelling place; adorn it, replenish it with
Spiritual Gifts, and wholly possess it.

O that I were so fastned unto thee, that I might
never depart, or turn away my mind from thee ! I
adore thee, most dear Redeemer, who being born
in the depth of Winter, didst not refuse to be swad-
led in poor Cloaths, and to be laid in the Manger.

Grant, O Lord, that I may always stand in
thy sight, truly humble, and truly poor in Spirit.

O Blessed Jesus, who wouldst upon the Eighth
day, like other Children, be Circumcised, and
being yet an Infant, shed thy precious Blood.

And for our singular Comfort, wouldst be
called Jesus which signifieth a Saviour.

O that it would please thee to admit me (be
Circumcised from all bad Thoughts, Words, and
Works) into the number of thy Children.

O sweet Jesus, whom the wise Men, with a de-
vout seeking, found by the Direction of a Star,
and

and having found, fell down, and worshipped thee; offering unto thee Gifts of Gold, Frankincense, and Myrrhe.

Grant that I may offer daily unto thee, the Gold of bright shining Charity, the Frankincense of sweet smelling Devotion, and the Myrrhe of perfect Mortification.

O Holy Jesus, who for our sake wouldst be subject to the Law, and to give us an Example of Humility, wouldst be carried to the Temple by thy Mother, and be redeemed with an Offering ordained for such as were poor.

Where just *Simeon* and *Ann* the Prophetess, rejoicing greatly at thy presence, gave very glorious Testimony of thy Dignity.

O that all Pride were utterly thrown down in me. *Amen, Amen.*

Ejaculations upon the Life and Passion of our Saviour Jesus Christ, continued.

O Jesus, Praise, Honour, and Glory be to Thee, who staying in the Temple, wert for the space of three days, with great grief sought by thy devout Mother, and at length with great Joy found by her, sitting in the midst of the Doctors, hearing them and proposing Questions to them.

Would to God thou wouldst give, and Communicate thy self in such sort unto me, that I might never be separated from thee, nor never be deprived of thy Comfort.

O Lord, who has not disdained to come to the River of *Jordan*, and entering into it, there to be Baptized by thy servant *John the Baptist*.

Who likewise for our sakes abiding amongst Wild Beasts in the Desert, and Fasting Forty days and Forty nights, and persevering in Prayer, hast permitted thy self to be Tempted by Satan.

And overcoming him, hast been honoured with the Ministry and Service of Angels.

Give me Grace, O Lord, that I may constantly persevere in Prayer, and let no Temptation, I beseech thee, defile me, but rather let Temptations purge me, and joyn and unite me unto thee, that I might adhere to thee alone, so that I may receive from thy Hand chearfully all kind of Adversity.

Grant that I may embrace all Men with chearful Love and Charity, and readily forgive those that offend me.

O sweet Jesus, who coming to *Jerusalem* in a meek and gentle manner didst ride upon an Ass, and amidst the Praises which were sung by the people that came to meet thee, didst pour forth Tears, bewailing the ruin of the City, and Destruction of those ingrateful Souls.

Grant that I may never prefer any thing before thee.

O my Jesus who in *Jerusalem*, according to the Law, didst Eat the Pascal Lamb with thy Disciples, and giving them an Example of Humility and Charity, kneeling upon the Ground didst wash their Feet, and having washed them, didst wipe them with a Towel.

Would to God this Example might pierce my

my Heart, and utterly throw down in me all pride and loftiness.

O Jesus, who with an unspeckled Charity hast instituted the Sacrament of thy Body and Blood.

Grant that when I come to that Table of Life I may with a chaste affection, singular Humility, and purity of Heart Receive thee.

Grant that thy Word may be truly pleasing to me, and sweeter than the Honey, and the Honey comb to my Soul.

Who going forth with thy Disciples beyond the River *Cedron*, didst enter into a Garden, where thou foresawest thou should be taken.

O that I could utterly forsake my own will, and always love and follow thine!

O Jesus who immediately before thy Passion didst begin to fear, to grieve, and to be sad, taking upon thy self our weakness.

Who falling upon the Ground, Prayed unto thy Father, and humbly offeredst up thy self wholly unto him, saying, *Father thy Will be done.*

Grant that I may with a quiet mind receive all things as from thy Hands, and that I may find help and assistance from thee.

O Jesus, who didst lovingly kiss thy Traitor *Judas* coming deceitfully to thee.

Shewing by the calmness of thy Countenance, and sweetness of thy Words, that thou didst love him.

Grant I may shew my self loving, and mild, to all mine Enemies.

That I may pardon them from my Heart, howsoever they shall offend me.

O Jesus, who did permit thine Enemies, most furiously

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furiously to lay their Sacrilegious Hands upon thee: And being cruelly Bound by them, didst not revenge, but mildly endure the Reproaches, Blasphemies, and Injuries wherewith they did most wickedly Affront thee.

Who did restore and heal the Ear of *Malchas* one of thy furious Prosecutors, cut off by *St. Peter* thy Disciple.

That rendring Good for Evil, the Riches of thy Mercy and Mildness might shine forth to us. Grant I beseech thee, that the desire of Revenge may never have place in my Heart.

O that thou wouldst bestow upon me the Grace of true Patience, *Amen*.

Ejaculations upon the Life and Passion of our Saviour Jesus Christ, continued.

O Jesus who sufferedst thy self to be led Bound as a Malefactor and Thief, by a Troop of Soldiers unto *Annas*, and to be presented before him.

O unspeakable mildness of my Redeemer,

Grant, O Lord, that these Examples of thy Virtues may shine in me to my good, and thy everlasting Glory.

St. Peter one of the chief of thy Apostles thrice Denied thee, and yet thou most Mercifully lookest upon him, and provokest him to Repentance, and to shed Tears for his offence.

O that I might please thee in like manner to look upon me with that lovely Eye of Mercy.

That with due Tears of Repentance I may bewail my sins past.

And

And having bewailed them ; may not hereafter any more return to them again.

O my Jesus, who by the wicked *Jews* was proclaimed guilty of Death ; and without cause condemned.

That by thy unjust Condemnation thou mightest deliver us from the guilt of our Sins, wherewith we were justly attainted.

Grant that I may imitate thy Meekness and Patience

Grant that I may be truly subjected to my Superiors, and all powers over me ordained by thee.

That I may obey my Equals, and love and honour all Men.

O my Jesus, who being stripped Naked in the Palace, and bound to a Pillar, did suffer thy Naked and Imaculate Flesh to be rent with most cruel Scourges : that with thy sores thou mightest heal our Wounds.

Thou art indeed that living Stone, rejected by Man, but chosen by God.

Grant that I may now patiently suffer the Scourges of thy Fatherly correction.

For they cloathed Thee, the King of Glory, with a Purple Garment for the greater Affront.

They fastned upon thy Divine Head, a Crown of Thorns.

They put into thy Hand a Scepter of Reed, and kneeling down in a scornful manner, saluted Thee, saying, *Hail King of the Jews.*

Plant, I beseech thee, in my heart, the memory of thy Passion.

O Jesus, who being declared innocently by *Pilate* thy Judge, didst not refuse to hear the furious

rious out-cries of the *Jews*, by which they demanded that thou shouldst be Crucified.

Who being led out with two Thieves, didst carry thy Cross with great pain upon thy sacred and torn Shoulders, and didst not refuse to be driven forward, to be urged, and hastened.

And being weary and breathless, didst languish under the burden.

Give me tears of Devout compunction and of Holy love, which may melt my hard Heart, and make it grateful unto thee.

That I may love thee alone, and rest in thee only.

Grant that with fervent Devotion I may embrace all Crosses: And may humbly follow thee unto death.

Who having thy Shoulders bruised with the weight of thy Cross, didst at length arrive weary at the place of Execution.

Where Wine mingled with Gall was offered thee to refresh thee.

Who being Naked didst not refuse to be rudely stretched out upon the Wood of the Cross, and cruelly fastned with Nails upon the same.

Grant me, O Lord, that with a faithful and grateful mind, I may consider this thy unspeakable Charity, with which of thine own accord thou didst stretch forth thine Arms, and willingly offeredst thy hands and feet to be pierced.

Who didst hang (thy hands and feet being pierced) three hours upon the shameful Wood of the Cross, and shedding in great abundance thy precious Blood, didst endure unspeakable torments throughout thy whole Body.

O sweet Jesus, who wast so good even to those that are so wicked ; that for the very same parties who did Crucifie thee, thou didst Pray, unto thy Father, saying, *Father forgive them, for they know not what they do.*

Give me, I beseech thee, the Grace of true Meekness and Patience, by which I may according to thy Commandment and Example, love mine Enemies.

Who didst embrace Death ; and recommending thy self to thy Heavenly Father, bowing down thy venerable Head, yieldest up thy Spirit.

Truly, thus giving thy Life up for thy Sheep thou hast shewed thy self to be a good Shepherd.

Thou didst die, O the only begotten Son of God ! Thou diedst, O my beloved Saviour, that I might live for ever !

O how great hope, how great confidence have I reposed in thy Death, and in thy Blood.

I Glorifie and Praise thy holy Name, acknowledging my infinite obligations to thee.

O sweet Jesus, who being with great lamentation of thy Friends, taken down from the Cross, wouldst be anointed with precious Ointments, was wrapt in fine Linnen, and Buried where no Man was Buried before.

O Jesus, Praise, Honour and Glory be to thee, O Christ, who Forty days after thy Resurrection being Expired, didst Gloriously Ascend into Heaven, in the sight of thy Disciples, where thou sittest on the right Hand of the Father, blessed for ever.

O that my Soul might always languish on Earth, and Ascend, and Aspire towards Heaven.

And seek, and favour those things which are above in Heaven, and not those things which are here upon Earth.

O my most merciful Lord God, grant that according to thy Will, I may so innocently pass the course of this miserable Life.

That my Soul departing out of the Prison of my Body, I may be vested with my Merits, and Virtues.

And be received into thy everlasting Joy.

And with all the Saints, I may bleis and praise thee for ever, Amen.

A Prayer for the Preparation to the Holy Sacrament, for Friday Evening.

O Holy Jesus, I adore thy Mercies, and thy incomparable Love, who for our sakes didst suffer such horrid and sad Tortures, which cannot be remembred without a sad compassion: Pity me, O Lord, Pity me, dearest God, turn those thy merciful Eyes towards me, O most merciful Redeemer, for my sins are great, like unto thy Passion, full of sorrow and shame, and a burden too great for me to bear: Lord who hast done so much for me, to purchase me Blessings upon Earth and an Inheritance in Heaven, now onely speak the word, and thy Servant shall be whole; let thy Wounds heal me, thy Virtues amend me, thy Death quicken me; and now that I am about to Address my self to come to thy Table, O Lord, that I might have such a sweet remembrance of thy Love, to Encourage my hope, to Excite me

to all my Duty, and put an humble confidence in me, to look up unto thee again for thy Pardon, and for Grace of thy Holy Spirit, to enable me to please thee better hereafter. Multiply thy Blessings upon me, sweetest Jesus, increase in me true Religion, sincere and actual Devotion in my Prayers, Patience in Troubles, and whatsoever is necessary to my Souls health, or conducing to thy Glory, and to such a Blessed Union with thee, that I may never more live unto my self or to the World, but to thee only; and by the refreshments of an Holy hope, I may be led through the Paths of a good Life, to the possession of thy Kingdom, O blessed Jesus, who livest and reignest ever one God, World without end, *Amen.*

SATURDAYS MEDITATIONS

in the Morning.

Upon the most Holy Sacrament.

WHat a deal of cost and pains do we bestow upon these wretched Bodies of ours, only to make them pleasing and lovely to the Eye of some Beholders, as miserable, perhaps, as our selves; and yet when we have done all, we are (it may be) no better than hard favoured, and unhandlome Creatures, and contemptible in those Eyes from whom we desired most approbation, whatever therefore becomes of the outward Man, let it be my care, that my Soul be vested with my Lord Jesus, that I may come holy to thy Table, do shall I be sure to be safe, rich, amiable here, and hereafter glorious. It

It was part of our Saviours charge upon the Mount, *Take no care what to put on* ? But it must be the main care of our lives, how to put on Christ upon our Souls, that we may with pure Hearts come to the Holy Sacrament : When I have once got this on my back, I shall say, though in a contrary sense, with the Spouse in the *Canticles*, I have put on my Coat, how shall I put it off ? I have washed my Feet, how shall I defile them ? Now what is more filthy than Man conceived and born in sin ? and what is more clean and beautiful than our Saviour Christ conceived of the Holy Ghost ? *My well-beloved is white, and well coloured* (said the Spouse) *and chosen out amongst thousands* : This most sweet and loving Lord then, that was so fair and so clean, was content to receive all the spots and filthiness of our Souls, the pains which our Sins deserved, and that he might leave our Souls clean and free from them, what a wonderful pity and compassion was it that moved my Lord to have such a fervent desire for the cleanness of my Soul, that thou shouldst with so great charge and loss of thine own Blood, bestow it upon me.

Blessed art thou, O my most merciful and loving Lord ; all the Angels praise thee (O God) for evermore.

Now when the Solemnity of the holy Eucharist is celebrated, it is a day when the Sons of God come to present themselves before the Lord, and we may be sure Satan will also come among them, not only to accuse every unworthy Receiver, but even to tempt the worthiest that

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receive,

receive, tempt him with wandring and worldly thoughts, with flat and dull affections: yea, it may be with Spiritual Pride, with formal Hypocrisie or impure Imaginations; now that we be not entangled in Satans net we may prevent, by having our eyes ever towards the Lord, our Souls fixt and intent upon Christ, in the sufferings of his Passion, the Power of his Resurrection, the Glory of his Ascension, and the benefit of his Intercession, with the enlargements of Contrition, of Faith, of Love, of Prayer and Praises; for as often as I think of the Lords Passion, I presume much of the Love of God, and the Forgiveness of my Sins. He bows down his Head to kifs me. He stretch d forth his Arms to embrace me. He openeth his Side that I may see his Heart flaming with love. He is lifted up from the Earth that he may draw all unto him; O my Lord, draw me to thy Table, that I may admire and love thee, let me go with the forwardest affection to testifie how much I value thy Kindness, to profess the sincerity of my Faith to thee, and my most dutiful Love unto thee; and I will render to thee, O my Lord, most hearty thanks, that thou wilt admit me to that honour: I will hope in God, for I will yet praise him, who is the health of my countenance, and my God: Blessed be God, which hath not turned away my Prayer: Nor his mercy from me.

Repair unto the Prayers of the Church, or observe the Directions, pag. 8.

A Prayer on Saturday Morning to Jesus Christ, for our due Receiving of the Holy Sacrament.

O All-sufficient Saviour, teach me by thy great good Example, Obedience, and submission to thy Divine Will : I humbly beseech thee so to prepare my Soul to the due receiving of thy holy Sacrament, worthily, that I may thereby effectually feel, taste and feed on thee, my Saviour Jesus Christ, that I may by thee have Eternal Life : Pardon (O Lord) Pardon my unpreparedness to come to so holy and divine Mysteries, make thy Word and Sacraments always so powerful and effectual in my heart, that I may thereby be Sanctified and renewed unto all Holy Obedience unto thy Will in the mortification of my sinful corruption, renewing of thy perfect Image in me (unto Holiness, Righteousness, Sobriety, Truth, Knowledge, Faith and Temperance.) O blessed Jesus, by thee let me have access to thy heavenly Father, that by thee he may accept me, who by thee is revealed to me; let thy Innocence and Purity procure Pardon for my uncleanness and disobedience, let thy Humility extinguish my pride and vanity; thy Meekness extinguish my anger, and thy Charity cover the multitude of my sins, and that thou wilt with the hands of thy Mercy, immediately after this life, receive my Soul into everlasting Joy and Felicity, there to reign with thee for ever, Amen.

SATURDAYS MEDITATIONS in the Evening.

Upon the most Holy Sacrament.

O What shall I do to have my Soul wholly possess'd with, and inebriated by thee ; so to enjoy an Eternal Oblivion of all past evils, and the perpetual embraces of thee (my only Good) but by coming to thy Holy Communion, and there to seal the promises that I have made to thee this Week, and for the future to live more Holy and Godly for the time to come ; suffer me (thy Justice laid aside) to speak unto thy Mercy, me dust and ashes ; yet suffer me to speak, being it is unto the Mercies of my God I speak, and not to Man ; say unto my Soul, I am thy Salvation, but say it so, as it may hear thee say it : Behold, the Ears of my Heart are before thee, open them, and say unto my Soul there, I am thy Salvation. Then will I hasten after thy alluring Voice, and catch fast hold on thee. O hide not thou thy Face from me ; let me see it tho' I die, least otherwise I die so as never to see it : The mansion of my Soul is too narrow to entertain thee ; O let it be enlarged by Thee, by my coming to thy Table, for it is very ruinous, be thou pleas'd to repair it. Cleanse me, O Lord, from my secret sins, and from my presumptuous Wickednesses deliver thy Servant. I have confessed (this Week) my Sins to thee, O my God, and I hope, thou hast forgiven the wickedness of my sin ; I do not contend in Judgment with thee.

thee, for thou art the Truth ; for if thou (Lord) shouldest mark iniquities, O Lord, who shall abide it ? But the true Mediator, whom in thy secret Mercy thou hast manifested to the humble : (and hast also sent him amongst us, that we might by his example learn Humility) the Mediator of God and Man, the Man Christ Jesus : and this true Mediator was also made known to the Saints of old ; that they, by the Faith of his Passion to come, as we by the Faith of it past, might obtain Salvation. And it was as he was Man, that he was Mediator, but as he was the Word, so he was no middling Person, because equal to God ; and God with God, and together with the Holy Spirit, one God. How far hast thou loved us (O thou good Father) who sparedst not thy only Son, but deliveredst him up for us, ungodly ? How far hast thou loved us, for whom he, who thought it no robbery to be equal to thee, was made subject, even to Death, even to the death of the Cross ? And therefore do I justly repose strong hope in thee, that thou wilt heal all my Diseases, being my Jesus, else should I despair ; for many and great are these my Diseases, many and great they are ; but greater is the cure, which thou hast provided, and well might we have imagined thy Word to have been too remote from having any alliance with us, and so have despaired of our selves, had it not thus been made flesh, and dwelt amongst us. That therefore Christ died for all, that they who live should not henceforth live unto themselves, but unto him, who

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died

died for them, and rose again, this is my great delight, and so often as I can be released from other necessary affairs, I repair to this pleasure of coming to thy Table: neither find I, in all these things which I run through, and wherein I consult thee, any place of settlement for my Soul, save only in thee; behold, O Lord, I cast all my care upon Thee; let me live, and I will consider the wonderful things of thy Law. Thou knowest my ignorance, my infirmities; teach me, heal me, O Jesus, in whom are hidden all the Treasures of Wisdom and Knowledge: redeem me with thine own blood, for I meditate on it, I eat it and drink it at thy Table, and it is Communicated to others, and being Poor, I desire to be satisfied therewith, amongst those who eat and are satisfied; and they shall Praise the Lord, that seek him.

Now repair unto the Publick Service of the Church, if you have opportunity; if not, observe the Directions, pag. 8.

A Prayer on Saturday Evening, to Jesus Christ for our due Receiving of the Holy Sacrament.

O Most sweet Jesus, who to suffer Torments ascended to *Jerusalem* with so great haste, fill my heart (I beseech thee) with that Divine love, that leaving my slow and idle pace, I may run to meet thee, and so offer up my self wholly to obey and to suffer all thou shalt please to impose or lay upon me. I do renounce all things that are not of thee; whatsoever thou wilt I will

will, and whatsoever thou wilt not I forsake, and utterly detest in my Heart. O merciful Jesus, make me to proceed from Virtue to Virtue, until I be grown perfect in thee, in holy Exercises, and virtuous Meditations of thy Death and Passion, in following thine own most holy and blessed example; the Blood that ran from thy Blessed Heart, wash my Soul from all sin and iniquity, that I may come holy to thy Table, and there to dedicate my self again unto thee. I am not worthy, I confess, to be seen in thy Sacred presence, but since thou hast wrought in me a will to please thee in all things; I desire that I may humbly appear and profess it before thee, and wait upon thee for a Power to do according to the purposes of my heart; and purchase to me thy Grace, faithfully to serve thee, O my Lord God, my might, my Life, lead me and feed me in this Mortality, and at the hour of death; when I shall be accused before thee, have mercy upon me: Grant me these supplications which I have made to thee this Week, and by thy one and only Mediation, purchase for me a gracious life, and a blessed ending: and after my bodily death give me everlasting life with endless Bliss, that I may Reign with thee for ever and ever, in the World to come, Amen.

And now having finished your Weeks Devotions; you have the less to do on Sunday Morning; nothing but to guard your self more strictly against all Temptations, that they prevail not upon you: To this purpose rise by Six a Clock on Sunday Morning, and after your own Morning Prayers, read the Meditations for the Day, and then the Prayer before the Com-

munion at home. If time will let you, read the Scripture, or some good Book.

Then examine the state and temper of your heart : Whether it be tender and affectionately disposed to relenting for your sins with purposes against them, and resolutions for a holy Life, and trusting on God in our Saviour's blood for Pardon, and let us have good will towards all men, and charity.

SUNDAYS MEDITATIONS in the Morning.

Upon the most Holy Sacrament.

DOst thou rightly understand, O my Soul, what this great Ordinance means ? Behold thou art going to Feast with that God, who stretches out the Heavens like a Curtain, and lays the Beams of his Chambers in the Waters, and makes the Clouds of his Chariot, and rideth upon the Wings of the Wind : What Feast with so Glorious a God ! How happy mayest thou be, if this Sacrament charms thee into a fervent love to thy dear Redeemer, but how wilt thou escape if thou neglect so great Salvation ? Here is represented the greatest love that ever was vouchsafed to Men : Here the Son of God appears all bloody to fright thee from thy sins : Here Christ is as it were crucified before thine eyes ; that remembering what it was that brought him to his Cross, thou mayest mourn as one that mourns for his only Son. Here Christ appears laden with all the Blessings of Heaven : Here the
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everlasting Trinity seems to use his utmost endeavours to perswade them into a heavenly Conversation; to thy Holy Temple, O my Soul; I am going to renew my Baptismal Vow, and to enter into a Solemn Covenant with God, and faithfully to promise him to resign my self entirely to him, to fall out with him no more, to be faithful to him, to vindicate his glory, and to live up to those Laws which he had sealed with his own Blood: To this end thou eatest of his Bread, and drinkest of his Wine, and thus thou sealest the Covenant. Dost not thou remember, O my Soul, how the World was lost by eating of the forbidden Tree? Behold, by eating of this Tree of Life in this Holy Sacrament, thou shalt be saved for ever.

Draw near therefore, ye contrite Souls, and behold the Lamb of God dying for those sins for which ye have mourned (for this week past) removing that wrath at which ye trembled; let your sorrow be turned into joy, and your fear into Faith and Hope; go and offer up your best Praises to the Father, who contrived this Glorious Redemption; to the Son, who effected it; and to the Holy Ghost, who gives us the benefit thereof. O the Height and Length, the Depth and Breadth of the Love of Christ! who can sufficiently admire it, that so great a Majesty should stoop so low, and suffer so much, for so poor and so evil deserving wretches, with purpose to advance us to so blessed a condition.

Though our Merits cannot reach Heaven, yet our Endeavours may, if unfeignedly, we cannot climb Heaven in a moment, the way to Happiness

is but by degrees, and as our Saviour tells us, it is narrow too. Every Virtue is a step to Eternity, and he is so much nearer Heaven, in going to this Holy Sacrament. We cannot be too good Proficients in a Holy Life, or think that in the smallest Acts of Piety, we have enough to carry us to Happiness; and he that either believes or loves his Saviour, cannot think he strives too much to live well: 'Tis not a few times coming to this Table, but a constant Progress that mounts us thither. O! how bad is he that thinks himself too good to be made better.

The promises of thy Glory are infinite, O Lord, and yet how carelessly do we embrace them? Thou hast shewn us the way unto thy self, and yet we are not only unwilling, but even weary of walking unto thee. Alas! are the joys of thy Kingdom not worth the coming to? Can we think to climb up unto thy Throne by a lame and idle Devotion? How nimbly do we pursue the Vanities of the World, but pretend a faintness in thy Service? We can run after the perishing concerns of this Life, but make little or no Progress in coming to thy Holy Table: Quick-en us, O Lord, and make us more earnest and zealous in thy Service; and as thou hast sent thy Son to bring us to thy self, do thou likewise send thy Holy Spirit to sanctifie us for thy self; and then we, who of our selves can scarce move unto thine Altar, will by the assistance of thy Grace run the way of thy Commandments.

But why so backward, O my Soul, to come to the Table of the Lord, where thou mayest Drink Wine and Milk without Money, and without

Price?

Price ? Where thou mayest be satisfied as with Marrow and Fatness, and eat of the Living Bread, whereof, whoever Eats shall Live for ever. Hast thou forgot the peremptory Command of Christ, *Do this in remembrance of me* : Is this remembering thy dearest Friend, to think of him Solemnly but once or twice a Year ? Shouldst thou not remember him as often as thou hast an opportunity ? Should thy Saviour remember thee no oftner than thou dost his Death and Passion, how fearful would thy condition be ! Canst thou represent his Love too often to thy mind and affections ? Let us this day remember our sins that brought him to the Cross, art thou afraid of thinking too much of his Love, and consequently of being too Religious ? Art thou afraid of being too much enamour'd with this Jesus ? Art thou afraid that the sight of his broken Body will break thy Heart too much ? Art thou afraid that the sight of his effused Blood will make thee pour out too many Tears and Prayers, and Praises of his Love ? Considering how dull, how dead thou art, thou hadst need come frequently to the Sacrament, to have thy affections supplied and softned with his precious Blood ; art thou afraid of renewing thy Repentance, thy Faith, thy Hope, thy Charity, too often ? The oftner thou dost resort to this Blessed Communion, the greater will be thy acquaintance with thy best of Friends : no Persons more welcome at this Table, than the humble and broken-hearted ; and none meet with more favourable reception than the poor in Spirit ; these our Crucified Jesus prays for on the Cross, *Father, forgive them*. O come let

let us go into the House of the Lord, and thee-verlasting Father will say unto us, be of good cheer, your sins are forgiven you.

A Prayer on Sunday Morning before the Communion, at home.

O Blessed and Eternal Jesus, the Lover of our Souls: who art pleased best in our Love and hearty Affection to thee; and wouldst have us delight our selves in the thoughts of thee; who gavest thy self a Sacrifice for our Sins, thy Body for our spiritual Food, thy Blood to nourish our Spirits, and to quench the flames of Hell and Lust; who didst so Love us, who were thine Enemies, that thou desiredst to reconcile us to thee, and becamest all one with us, that we may live the same Life, think the same Thoughts, love the same Love, and be partakers of thy Resurrection and Immortality. But, O Lord, I am ashamed and blush to lift up my Face to thee, for mine Iniquities are increased over my Head, and my Trespases are grown up even unto Heaven. I have wrought all these great provocations, which I have Confessed this Week, and that in the most provoking manner, doing evil with both Hands, earnestly; yea, hating to be reform'd, and casting thy Words behind me, quenching thy Spirit within me, which testified against me, to turn me from my evil way.

Thus, O Lord, I am become out of measure sinful; And since I have thus chosen death, I am most worthy to take part in it; This, this, O Lord,

Lord, is in justice to be the portion of my Cup :
To me belongs nothing but shame and confu-
sion of Face Eternally ; but to thee, O Lord God,
belongeth mercy and forgiveness ; though I
have rebelled against thee, O remember not my
sins and offences, but according to thy mercy
think thou upon me : And now that I am to
receiue this day the Blessed Sacrament of thy
precious Body and Blood ; O Lord, I beseech
thee, let thy holy Spirit, by thy Sacrament,
seal unto my Soul, that by the Merits of thy
Death and Passion, all my sins are so freely and
fully remitted and forgiven, that the Curse and
Judgment which my sins have deserved,
may never have power, either to confound me
in this Life, or to condemn me in the World
which is to come. For my stedfast Faith is, that
thou hadst died for my sins, and risen again for
my Justification. This, I believe, O Lord help
my unbelief.

Work in me likewise, I beseech thee, an un-
feigned Repentance, that I may heartily bewail
my former sins, and loath them, and serve thee
henceforth in newness of Life ; and let my Soul
never forget the infinite Love of so sweet a
Saviour ; that hath laid down his Life to re-
deem so vile a Sinner. And grant, Lord, that
having received these Seals and Pledges of my
Communion with thee, thou mayst henceforth so
dwell by thy Spirit in me, and I so live by Faith
in thee, that I may carefully walk all the days
of my Life in Godliness and Piety towards
thee, and in Christian Love and Charity to-
wards all my Neighbours, That living in thy
fear,

fear, I may die in thy favour, and after death be made partaker of eternal Life, through Jesus Christ my Lord and Saviour, to whom be glory for ever, *Amen.*

Now repair unto the Publick Service of the Church; and let no pretence interrupt or take us off from any part of Divine Service.

Having entred into the Church with due reverence, we may at our first kneeling down, present our selves to Almighty God, in one of these or the like short Ejaculations.

Let the words of my mouth, and the Meditations of my heart be now and ever acceptable in thy sight, O Lord, my Strength, and my Redeemer, *Psal. 19. 14.*

Or,

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come, fit us all for thy Service, *Revel. 4. 8.*

Or,

O most gracious Lord God, give us Grace to make the best use of our time in thy House, graciously accept us all, that come hither to present our selves, our Souls, and Bodies unto Thee, for Jesus Christ's sake, that vouchsafed to present himself bodily in the Temple for us, in great love and humility.

Medi-

Meditations upon the Holy Sacrament, for Sunday Morning: Before the Prayers of the Church; or after, if you have not time before.

Kneeling say,

OH ! How does this blessed Sacrament add Wings to devout Souls, and wrap them up with St. Paul unto the third Heaven, in an extasie of Contemplation and Love ! And what shall my Soul now lie groveling on the Earth, clogg'd and deprest with Worldly thoughts, with earthly and carnal affections ? No, it may not, it must not, Christ is risen, and therefore my heart, my Spirit, that shall rise too, and seek those things which are above : Even unto thee, O Lord, my Jesus, do I lift up my Soul : My Soul ! But how shall I call it mine, seeing it is thine, thine by purchase, thine having bought it with thy blood ; yea, is it not thy Spouse, whom thou hast wedded to thy self by thy Spirit through Faith ? And is not this Holy Sacrament the Marriage Feast ? If so, sure then, my Jesus, I was lost in my self till found by thee ; and therefore my Soul is now, and not till now, truly mine, in being wholly thine ; my Soul dwells not in those earthly Symbols, but by them, as by a Ladder it ascends and lifts up it self unto thy Heavenly riches : And thus whilst my body feeds on consecrated Food : Oh, let my Soul be filled with thy consecrated fullness ; whilst my Body tasteth their wholesome sweetness, let my Soul be satisfied with thy saving goodness.

O my Lord, rebuke Satan, and restrain all earthly and eternal Affections, that they do not once dare to whisper a Temptation to my Soul, a distraction to my Thoughts, whilst I am in Communion with thee in Prayer at thine holy Ordinance : Do thou, O Lord, rule me by thy Grace, govern me by thy Spirit, defend me by thy Power, and Crown me with thy Salvation.

Thou, Lord, the Preserver of Heaven and Earth, thou openest thy hand and satisfieth the desire of every living thing ; O open now thine hand, thy bounty, thy love, and satisfie the desires of my longing Soul, which I here lift up unto thee.

Thou, Lord, givest Bread to Man from Earth ; thou gavest *Manna* to *Israel* from Heaven ; Give, O give thy self unto me in this Sacrament, as the true Bread, the heavenly *Manna*, the life-giving Food of thy Church. Thou, Lord, art now reigning in Heaven ; Oh do thou now also set up thy Throne in my heart : Thou art exalted in heavenly Glory, O manifest thy self in thy Gracious presence ; in thy heavenly Glory thou art the joy of holy Angels and blessed Saints ; in thy gracious presence be thou now the reviving of Devout Souls, and humble Penitents. O my Love, my Joy, my Jesus, my Lord, be thou present with me in thy Sacrament, present more than by inspiration ; and make me present with thee, and that more than by Meditation ; even lift up my Soul unto thee in a spiritual, real, and eternal Communion. Oh the load of my sins, the burden of my flesh is so heavy, that I cannot of my self lift up my Head, how shall I then lift up my Soul ?

Soul? Wherefore, O my Saviour, do thou add thy strength to my weakness, to thy supporting grace to my fainting Spirit, and then I will run after thee, and lift up not only my hands, but my heart; not only my Eyes, but my Soul unto thee: For it is not indeed the Eye, or the Tongue, or the Hand or the Knee, but the Soul, which makes the acceptable service in Prayer and Praises unto God: the Devotion of the Soul, that is the very Soul of Devotion: wherefore that I may present my self a living Sacrifice at Christ's Table, my best part shall be my first oblation, and therefore in the very preparation and entrance of this sacred Solemnity, see, O see, unto thee, O Lord, do I lift up my Soul.

As soon as the Sermon is ended, fall upon your Knees, and with all the reverence say.

A Ccept, O Lord, the Sacrifice of those my Confessions, which I have offered unto thee this Week past from my Tongue, made and moved by thee to confess unto thy Name: And heal thou all my Bones, that they may say, O Lord, who is like unto thee; I am not worthy, O Lord, I am not worthy to come into thy presence, much less to eat at thy Table the Flesh of the sacrificed Lamb: O let the cry of thy Sons blood, who offers an Eternal Sacrifice to thee, speak on my behalf, and speak better things than the blood of Abel: For my Sins and the Jews crucified thee, and where shall I, vile wretch, appear who have

put

put my Lord to death and expos'd him to an open shame; where should I appear, but before my Saviour, who died for them that have murder'd him, who hath lov'd them that hated him, who is the Saviour of his Enemies, and the Advocate for sinners, and all that I do need, and all that I can desire! Thus, O my God, I have confessed before thee (in this Week) my Sins, and am guilty; and unless thou givest me Pardon, it is but just that I perish. But, O Father, grant to me what I have ask'd, even though I deserve it not, and make me to be what thou hast commanded; Give unto me what thou hast designed for me: enable me for the Reception of thy blessed Sacrament, the Work thou hast enjoined me to, and bring me to the place which thou hast prepared for them that love thee: That by thy Mercy, having my infirmities covered, and my sincerity accepted, I may at last be admitted into the Joy of my Lord, through the Merit of Jesus Christ my blessed Saviour and Mediator, *Amen.*

Ejaculations to be used before the Receiving of the Holy Sacrament.

Kneeling say,

O Lord, what is there in Heaven, or what upon Earth, that I would have beside thee. Even as the Hart doth thirst after the Fountain of Water, so doth my Soul thirst after thee O God.

My Heart is ready, O God, my heart is ready. Thou knowest, O Lord, that I love thee, and will bestow my Life for thee.

Lord, what wilt thou have me to do!

Gran

Grant me to do what thou commandest, and command what thou wilt.

Into thy Hands, O Lord, I do commend my Spirit.

O Light of mine Eyes.

O my secure Refuge.

O life of my Soul, my Maker, my Redeemer, and my Preserver.

O joy of my Soul: when shall I love thee with all my Heart, with all my Soul, and with all my Might?

When shall I enjoy thee.

When shall I come and appear before the face of our Lord?

When shall I fully please thee?

I will not let thee go, till thou hast blessed me, my life, my love, my desire, my delight, my riches, and all my good.

O that I could always serve thee!

O that I could perfectly obey thee!

Grant me, O my only love, that I may continually reverence, and adore thee.

O bottomless Sea of Mercy, pardon me all my sins and offences.

Permit me not, O my Lord Jesus, ever to be separated from thee.

Thou only pleasest me, and thee only I desire.

For thy love, I utterly renounce all other loves.

For thy love, I wholly yield up my self into thy hands.

O all my Glory! O all my Delight!

O all my Comfort!

With thy self comfort me, whom nothing else can comfort, or satisfy.

Blessed

Grant

Blessed are they who dwell in thy House, O Lord, they praise thee for ever and ever.

Because one day within thy House, is better than a thousand without.

Holy, holy, holy, Lord God 'of Sabbath, Heaven and Earth are full of the Majesty of thy Glory.

Teach me, enlighten me, direct me, and assist me in all things, but especially at this time, that I may do or say nothing, but what is agreeable to thy blessed will and pleasure.

Too late have I known thee, O infinite Goodness.

Too late have I loved Thee, O Beauty, so Ancient, and so New.

Thou wert Within me, and I went seeking thee abroad.

But now that I have found thee, though late, suffer not, good Lord, that I ever leave thee, Amen, Amen, Amen.

It is but reason then that *whatsoever we do in word or deed, we should do all in the Name of our Lord Jesus Christ: giving thanks to God, and the Father by him, Colos. 3. 17.* which Theodoret refers to this business, *There being those, saith he, that required them to worship Angels, the Apostle enjoins the contrary: that they should adorn their words and deeds with the memory of our Master Christ; and send up thanksgivings to God the Father by him, and not by Angels.* To him we should address all our Services, in a grateful remembrance of his love in Jesus: and, as our Communion-book excellently expresses it, *we should give him (as most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him*

true holiness and righteousness all the days of our life. But especially when we go to this holy Communion, we should enter into his gates with thanksgiving, and into his Courts with praise : we should be thankful unto him, and bless his Name, Saying, ' Great is the Lord, and greatly to be praised : his greatness is unsearchable. Great and marvellous are thy works, O Lord, God Almighty, just and true are thy ways, thou King of Saints. Who can utter the mighty Acts of the Lord ? Who can shew forth all his praise ? He made us, and not we our selves : We are his people, and the sheep of his pasture. He holdeth our souls in life, and keepeth our eyes from tears, and our feet from falling. Thou, Lord, perservest man and beast. Thou givest food to all flesh. The eyes of all wait on thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. O magnifie the Lord with me, and let us exalt his name together. O give thanks unto the Lord, for he is good, and his mercy endureth for ever. O give thanks unto the God of gods, for his mercy endureth for ever. Who remembered us in our low estate : for his mercy endureth for ever. And hath redeemed us from our Enemies : for his mercy endureth for ever. I will praise thee with my whole heart : The high praises of God shall be in my mouth. Who hath raised up a mighty Salvation for us : and hath not spared his own Son, but delivered him up for us all. Who hath obtained for us an eternal Redemption ; and given us all things that pertain unto life and godliness, through the knowledge of him who hath called us by a glorious power. Bless the Lord, O my Soul, and all that is within me bless his holy Name. Bless the Lord, O my Soul,

' and forget not all his benefits. Who forgiveth all thy
 ' iniquities: and healeth all thy diseases. Who re-
 ' deemeth thy life from destruction: and crowneth
 ' thee with lovingkindness and tender mercies. I will
 ' praise the Lord with my whole heart, in the assembly
 ' of the upright and in the Congregation. While I live
 ' will I praise the Lord: I will sing praises unto my God
 ' while I have any being. My mouth shall speak the
 ' praise of the Lord: and let all flesh bless his holy Name
 ' for ever and ever.

*A short Prayer to be said before the Recei-
ving of the Holy Sacrament.*

O Lord our God, how wonderful is the ten-
 der love, and the loving kindness, which
 thou in thy sweet Son hast bestowed upon us,
 Miserable and wretched Sinners: No Man's
 heart is able to conceive it, much less any mans
 Tongue able to express it. And now (O Lord)
 how is it possible for me, thy poor sinful Crea-
 ture, to require the least part of these thy ma-
 nifold, great and unspeakable Mercies; I know
 and confess, that it is not in the Power of any
 mortal Man, or Angel to do it. The only thing
 therefore, that thou requirest at our hands, is to
 shew our selves obedient and thankful towards
 thee: Which thing although I cannot suffici-
 ently do; yet, Lord, I will endeavour to per-
 form it so far forth as I am able, even from the
 bottom of my Heart, and from the very depth
 of my understanding. In token and significa-
 tion whereof, I have at this Instant Addressed
 my self to come to this thy Holy Table, there to
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Receive the Sacrament of the Body and Blood of thy Son Jesus Christ, according to thine Ordinance, and to offer unto thee (as my Duty is) the Sacrifice of Praise and Thanksgiving, with the rest of thy Faithful Congregation. Now vouchsafe (good Lord) I humbly beseech thee, so to work in my Heart, by thy Grace and Holy Spirit, that I may worthily Receive these Heavenly Mysteries, to the reviving and refreshing of my sinful Soul, that I may purge out the old Leaven of my corrupt and wicked nature, by hearty and unfeigned Repentance, that I may spiritually Eat Christ his Flesh, and Drink his Blood by a true and a lively Faith, that I may effectually feed upon the Merits of his Incarnation, Passion, Resurrection, and Ascension, by Virtue of thy sweet and comfortable promises, made unto us in the Word of thy Holy Gospel; finally, that I may be partaker of all the Fruits and Benefits of that most precious and perfect Sacrifice, which he in the Body of his Flesh, offered up once for all upon the Cross, for the Redemption and Salvation of Mankind, that through a stedfast and constant Faith in him, it may be available as well for me, as for any other, to the obtaining of free justification, and righteousness in this World, and of Eternal Felicity and Blessedness in the World to come. Grant this (O merciful Father) for the love of thy only begotten Son our Lord; Who, having Conquered Death, Hell, the Devil, and all his Power, doth now Live and Reign in the highest Heavens; co-equal and co-eternal with thee and the Holy Ghost, for ever and ever, *Amen.*

Eja-

*Ejaculations to be used before Receiving
of the Holy Sacrament, Out of the
Psalms.*

HAve mercy upon me, O God, after thy great goodness, according to the multitude of thy Mercies, do away mine Offences.

Wash me thoroughly from my Wickedness, and cleanse me from my Sin.

For I acknowledge my faults, and my sin is ever before Thee.

Against Thee only have I sinned, and done this evil in thy sight, that Thou mightest be justified in thy saying, and clear when thou art judged.

Thou shalt purge me with Hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than Snow.

Thou shalt make me hear of Joy and Gladness, that the Bones which thou hast broken may rejoyce.

Turn thy Face from my sins, and put out all my misdeeds.

Make me a clean Heart, O God, and renew a right Spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

O give me the comfort of thy help again, and establish me with thy free Spirit.

Thou shalt open my Lips, O Lord, and my Mouth shall shew forth thy Praise.

Lord

for the Sacrament.

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Lord, I am not worthy that thou shouldst come under my Roof. *St. Matth.*

I have sinned, what shall I do unto thee, O thou Preserver of Men.

I will take the Cup of Salvation, and call upon the Name of the Lord.

I will pay my vows unto him now in the presence of all his People.

Behold, O Lord, thy beloved Son, in whom thou art well pleased.

Hearken to the cry of his Blood, which speaketh better things than that of *Abel*.

By his Agony and bloody Sweat, by his Cross and Passion, good Lord deliver me.

O Lamb of God which takest away the Sins of the World, grant me thy Peace.

O Lamb of God which takest away the Sins of the World, have mercy upon me.

Glory be to the Father, &c.

If you have time, while the Priest and others are Communicating, Read Wednesdays, Thursdays and Fridays Meditations.

Immediately before Receiving.

Come, Lord Jesus, I come. O take me to thee, for thou lovest me, and hast prepared a Table for me in the Seat of Love.

O Holy Jesus, I behold thee stretched upon the Cross, with thy Arms spread, ready to Embrace and Receive all Mankind in thy Bosom.

O Blessed Jesus, let the Blood that ran from thy Blessed Heart wash my Soul from all Sin

Lord

E

and

and Iniquity, and purchase me Thy Heavenly Grace and Benediction.

O Lamb of God, Thou hast said, that he that Eateth thy Flesh, and Drinketh thy Blood, hath Eternal Life.

Behold thy Servant, O Lord, be it unto me according to thy Word.

Lord, I am not worthy thou shouldst come under my Roof; but speak the Word, Lord, and thy Servant shall be whole.

Immediately after the receiving of the Bread, they may lift up their Hearts, and say,

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who according to his abundant mercy, hath begotten us again unto a lively hope by the Resurrection of Jesus Christ from the dead. Who hath reconciled us in the body of his flesh through death, to present us holy and unblameable and unproveable in his sight. Blessed be God who hath delivered us from the Kingdom of darkness, and translated us into the Kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of our sins. I love thee, O Lord, I love thee. I devote my self most unfeignedly unto thee. I will ever cleave unto thee, and unto all my brethren, with settled purpose of heart: Search me, O God, and know my heart: try me, and know my thoughts. See if there be any wicked way in me: and lead me in the way everlasting. Tea, though I walk through

for the Sacrament.

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through the valley of the shadow of death, I will fear no evil; for thou art with me. Thy power, and thy care of thy flock; they comfort me. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever. I will sing unto the Lord as long as I live, I will sing praise to my God, while I have my being. My meditation of him shall be sweet: I will be glad in the Lord, and let all the people praise thee, O God, let all the people praise thee. O that men would praise the Lord for his goodness, and for his wonderful works to the chittern of men. Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. For his merciful kindness is ever more and more towards us, and his truth endureth for ever. Praise ye the Lord.

After receiving of the Bread, Pray.

Blessed be the Name of my Gracious and Precious Saviour Jesus, for giving me Thy Body to be the Food of my Soul; and grant that what thou hast given me for Remission of my sins, may not by my fault become the Increase of them;) and now, O God, I humbly present to Thee my Body and Soul: Do thou make them fit for thy Service; that as I have given my Members to Sin and Uncleanness, so I may henceforth walk in righteousness and Holiness before thee, all the days of my Life, Amen, Amen.

E :

Before

Before Receiving of the Cup,

I Will receive the Cup of Salvation, and call upon the Name of our Lord.

O let this Blood of thine purge my Conscience from dead works to serve the living God.

Lord, if thou wilt, thou canst make me clean : O touch me, and say, I will be thou clean.

Immediately after the receiving of the Cup, they may lift up their Hearts, and say.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly things in Christ : in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence. O Lord, how manifold are thy works ! in wisdom hast thou made them all. The earth is full of thy riches : and so is the great and wide Sea, wherein are Creatures innumerable. These wait all upon thee : that thou mayest give them their meat in due season. Thou openest thine hand, and they are filled with good. But eye hath not seen, nor ear heard, neither did enter into the heart of Man, the things which thou hast prepared for them that love thee : and hast now revealed to thy holy Apostles and Prophets by thy Spirit ; according to thy eternal purpose in Christ Jesus our Lord. Wh

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for us Men and for our salvation, came down from Heaven ; and was manifested in flesh to destroy the works of the devil ; and died for our sins ; rose again for our justification ; ascended up on high to give gifts unto men ; and is at the right hand of God to make intercession for us ; Angels, authorities and powers, being made subject unto him ; and sent forth to minister for them who shall be heirs of Salvation. O the unsearchable riches of Christ ! in whom are hid all the treasures of wisdom and knowledge. I submit my self unto thee, O thou Prince of life, and Lord of glory : unto thee I will live henceforth, and not unto my self : and if for thee I must die, the will of my Lord be done. Thy favour is better than life : in thy presence is fulness of joy, and at thy right hand are pleasures for evermore. Lord, increase my faith ; strengthen my hope ; raise my love to a greater height ; and make patience to have its perfect work : that I may not love my life unto the Death. But the tryal of my faith, tho it be tried by fire, may be found unto praise, and honour, and glory at thy appearing. And O that our hearts may be comforted, being knit together in love ! that we may be ever kind, tender-hearted, forgiving one another, as thou, O God, for Christ's sake hast forgiven us. That so, with united minds and affections, we may be still praising thee, and saying, Blessed be the Lord of heaven and earth, who only doth wondrous things. And blessed be his glorious Name for ever, and let the whole earth be filled with his glory : Amen, and Amen.

After Receiving of the Holy Cup, pray.

IT is finished : Blessed be the Name of our Gracious God ; Blessing, Glory, Praise, Honour, Love and Obedience, Dominion and Thanksgiving be to him that sitteth on the Throne, and to the Lamb for ever and ever.

O God, pour down thy Graces upon us, direct our steps in thy ways, strengthen us in thy fear, confirm us in thy love, and give us at last the inheritance of thy Children, *Amen.*

Lord, now lettest thou thy servant depart in peace according to thy Word.

For mine Eyes have seen thy salvation.

Which thou hast prepared before the Face of all People.

To be a Light to lighten the Gentiles, and to be the glory of thy People Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

Ejaculations after Receiving of the Holy Sacrament.

Out of the Psalms.

PRaise the Lord, O my Soul, and all that is within me praise his holy Name ; Praise the Lord, O my Soul, and forget not all his benefits.

Which forgiveth all thy Sins, and healeth all thine infirmities.

Which

Which saveth thy Life from destruction, and crowneth thee with mercy and loving kindness.

Which satisfieth thy Mouth with good things, making thee young and lusty as an Eagle.

The Lord is full of Compassion and Mercy, long suffering and of great Goodness.

He hath not dealt with us after our sins, nor rewarded us according to our wickedness.

For look how high the Heaven is in comparison of the Earth; so great is his Mercy also towards them that fear him.

Look how wide also the East is from the West: So far hath he set our sins from us.

Yea, like as a Father pitieth his own Children; even so is the Lord merciful unto them that fear him.

I have sworn, and am stedfastly purposed to keep thy Righteous Judgments.

O hold thou up my goings in thy Path, that my foot-steps slip not.

O praise ye the Lord all his Hosts, ye Servants of his, that do his pleasure.

O speak good of the Lord all ye works of his, in all places of his Dominions: Praise thou the Lord, O my Soul.

Thou art my God, and I will thank thee; Thou art my God, and I will praise thee.

O give thanks unto the Lord, for he is gracious; because his mercy endureth for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

*A Thanksgiving after the Receiving of
the Holy Sacrament.*

O Lord, thou hast sealed to me the Covenant of thy Grace made to me in and through thy Son, and assured me of the forgiveness of my sins, the power of thy Grace, and the enjoyment of thy Love, upon the conditions of Faith and Repentance; and of a new Life. O Lord, I humbly crave the daily assistance and help of thy Grace and heavenly Spirit, that I may not look back to *Sodom* with *Lot's Wife*, nor return with the *Dog* to my old *Vomit*, but that I may evermore remember the Covenant and Promise which I have now made at thy Holy Table, and so labour to run forwards in the race of true Virtue and Godliness, that at the length I may win the Prize, and obtain the Reward. Grant me (O most living and tender Father) never to forget this great love, or cease to remember this dear Lord, but carry the thoughts of him and it into all my affairs, that they may regulate and direct the actions of my life, to the promoting his Honour, and expressing my acknowledgements of his goodness: Thou hast made me, and fed me, and blessed me, and preserved me, and sanctified me that I might love thee; and thou wouldst have me to love thee, that thou mayest love me for ever. O give me a love to thee, that I may love thee as well as ever any of thy Servants loved thee; that so at last I may partake of his Glory, and enjoy the full manifestation

ration of his love; through his Merits and Mediation, in his Heavenly and everlasting Kingdom, Amen.

Now the God of Peace that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the Everlasting Covenant, make us perfect in every good Work to do his Will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be Glory for ever and ever, Amen.

Here rising up, and making thine humble

Adoration before the Throne of Glory,

says,

Hallelujah; Salvation be unto our God, and to the Lamb for ever, Amen.

Depart with a glad Heart, and a chearful Countenance.

A Thanksgiving after the Receiving of the Blessed Sacrament: At home.

O Almighty and Eternal God, what worthy praise can I give unto thee, by whose Goodness I was created, by whose Mercy I was Redeemed, by whose Power I am preserved, and by whose Grace I hope to be glorified: And for all other thy Blessings and Benefits, which I enjoy both in Soul and Body, and especially for feeding me this day with the precious Body and Blood of Jesus Christ; I will therefore offer unto thee the Sacrifice

of Praise and Thanksgiving, and always praise thy Holy Name. O Lord, I heartily repent me of my many sins, which I have confessed to thee this Week past, and am heartily sorry, when I consider how unprofitably and wickedly I have spent my life hitherto: I desire, O Lord, to amend what is amiss in me, I earnestly intreat thee further, that whatsoever is in me vicious, or contrary to thy Blessed Will, may by virtue of this blessed Sacrament, be rooted out of me, that my Soul may become a fit Habitation for thy Holy Spirit; let it be to me the absolution of my sins, the confirmation of my Faith, and the only delight of my Soul: What shall I return unto thee for all thy love? What shall I give unto my Lord, who hath given himself for me? I have given thee my whole self, and now have devoted all the powers of my Soul and Body to thy Service, and I think my self happy, O blessed Jesus, in the choice I have made of thee for my Lord and Master. I rejoyce in the disposal I have made of my self to thy Service and Obedience; for a World I would not revoke my consent to be absolutely Ruled and Governed by thee, as long as I live. Grant, O Lord, that I may hereafter faithfully follow and serve thee, who hast at this time so lovingly vouchsafed to come to me; and because (through my infirmity) I cannot follow thee as I would, be pleased to assist me with thy Power, and draw me after thee, that I may walk in the strength thereof all the days of my life; and at last be brought by thy Merits to that place of Glory where thou

thou dost reign, together with the Father and the blessed Spirit, for ever, *Amen.*

Behold thou art made whole, sin no more, least a worse thing come unto thee, *St. John. 5. 14.*

Praise the Lord, O my Soul, and all that is within me praise his holy Name, *Psal. 103.*

Praise the Lord, O my Soul, and forget not all his benefits.

Which forgiveth all thy sins, and healeth all thy infirmities.

Which saveth thy life from Destruction, and crowneth thee with Mercy and Loving Kindness.

Which satisfieth thy Mouth with good things, &c.

The Peace of God which passeth all Understanding, the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me now and at the Hour of Death, Amen, Amen.

SOME

MEDITATIONS

To live Well after Receiving the Holy Sacrament.

THERE ought to be a special care of our life after the Holy Sacrament, as well as before, and in-receiving: For tho' a Man may come conveniently prepared, yet if we be careless, and look not to our life after the Duty is done, we mar all; but Faith teacheth us that there is another life after this, and that there shall

shall be a general Judgment of all our Works, and that we shall receive either everlasting Glory for the Good, or else everlasting Pain for the Evil; but in this our corrupt Age Christians are found to be very weak and feeble in their Faith, and very dissolute and licentious in their lives; because they eat not of this Divine Food; and therefore in the end they perish and die for hunger, as the Prophet signified when he said, *Esa. 3. 13. Therefore was my People carried away into Captivity, because they had no knowledge of God, and their Nobles perished for hunger, and the multitudes of them died for thirst.* For this cause hath the wise Physician, our Saviour Christ (who hath felt the Pulse of our weaknels) ordained this most Holy and Divine Sacrament, and for this purpose he hath instituted the same in Form of Meat, that the very Form wherein he did institute it, might declare unto us the effect it worketh; and withal the great need our Souls have of the same. O that Men would understand by this the great necessity they have of this Divine Sacrament: By means of this Divine Meat, the Soul is united to the Spouse by this, the Understanding is illuminated, the Memory quickned, the Will enamoured, the inward and spiritual taste delighted, Devotion increased, the good motions awaken'd, our weaknels fortified; and by means of this Divine Meat we receive strength to ascend up even to the Hill of Almighty God.

But it is a frequent and foul fault amongst many, that so soon as the Sacrament is done, and the duty ended in publick, they never once

look

look after it more. They leave the Sacramental Disposition, and Devotion in the Church, there they shake hands with it, and bring not any of it home with them. When the Sacrament is done, all is done with them, so they go from it, without any examination at all, it is never once more thought upon. O let it be your care to make up that by after diligence, wherein you were wanting before, also be careful and watchful to keep up, and maintain that holy and gracious frame of heart in thee which thou acquirest in, and bringest from the Sacrament with thee. A man when he finds enlargement, and a gracious disposition of Spirit in that Holy Ordinance, should be of St. Peter's mind, when in the Mount with our Saviour in his Transfiguration, *Master, it is good being here, It is good going to this Holy Sacrament, as often as you can; Let it be your care in holy affection by degrees to come to some spiritual height; having gotten up to more than an ordinary, and common pitch, our care should be to keep and maintain what we have gotten at the Sacrament; to keep the sweet meat we bring from this Banquet.*

Let us presently begin to do these good works, and perform our Vows, while our hearts are warm with these flames, for to morrow we shall be less able, and perhaps less willing and if we go not forward we shall go backward; let us sadly reflect upon our former back-slidings; and that we have the same frail Natures; and our Enemies the same power, and policy, and greater malice still. And if we can but pray heartily for Grace to

be good, it is a great assurance, that we do sincerely desire to be good. And it is the beginning of Grace to wish earnestly for it; Yea, we serve such a good Master as will be pleased, if we do what we can. Let us be doing acts of Religion and Virtue; that will be pleasant and easie, which was thought difficult, only because we had not tried it; Besides by denying our desires once or twice, we shall perceive how much easier and sweeter it is to deny a Lust, than to satisfie it; and by the success of these first attempts, we shall both give experiment of the Grace received, and have somewhat wherewith to upbraid our Souls afterwards, if we grow remiss.

When we feel our zeal to cool, our Devotion to decay; when we find our selves less sensible of former sins, and when we begin to abate of our watchfulness and care, we must renew our Addresses to these Mysteries: for if we Receive this Sacrament carefully and often; it is the best means to make us persevere, and so it must never be omitted too long together.

What Tongue is able fully to express the excellency of this most Blessed Sacrament? Who can give worthy thanks for so great a benefit? Who will not be altogether dissolved into Tears, when he seeth the Almighty God united unto him. Assuredly, the more we go about to consider the excellency and virtues of this Sovereign Mystery, the more we want words to express it; and the more doth our understanding fail us therein.

Now what pleasure, what sweetness, what delightful favours of good life, doth the Soul of

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the Just man feel at that time, when he Receiveth this Divine Sacrament ! there is none other sound heard at that time, but only sweet Songs of the inward Man, vehement burblings out of holy desires, yielding of thanks, and uttering of most pleasant words, all tending to the praise of our Saviour Christ, her beloved. There the Devout Soul thro' the Virtue of this most holy and reverend Sacrament, is altogether renewed and replenished with joy.

There she is recreated with Devotion, fed with Peace, fortified in Faith, confirmed in hope, and tied fast with Bonds and Knots of Charity unto her most sweet Saviour and Redeemer, whereby she waxeth daily more fervent, in Love more strong in resisting Temptations, more prompt and ready to sustain Labour and Travel, more careful and diligent to do good works, and most desirous often to frequent this Holy Mystery. Such are thy gifts (O sweet Saviour) such are the works and delights of thy Love; which thou art wont to Communicate to thy Friends by the means of this Divine Sacrament; And thus thou dost to the end, that we being filled with these so great and mighty delights, should despise all other vain and deceitful delights.

We must endeavour by after pains in Prayer and Humiliation, to quicken and awaken the efficacy of the Sacrament; for this we must know, as a point of great use and comfort, that Sacraments do not always work for the present, but the efficacy may come afterwards. It is in this case, as in that. 1 Sam. 10. 1. 6. 9. Samuel!

Samuel anointed *Saul*, and said, *The Spirit of the Lord will come upon thee, &c.* And it was so, that when he had turned his back to go from *Samuel*, God gave him another heart, the Spirit of God came not upon him in the anointing, but afterwards, when he was departed from *Samuel*.

Though the Sacrament works not for the present in Administration, yet if we be after touched with a sense of our unworthiness, and thereupon awaken our selves, to quicken the Ordinance to our selves, the Sacrament shall be ready afterwards to empty it self with Blessings upon our Souls; and shall prove effectual and comfortable unto us.

How hardly can we be perswaded, O Lord, to forsake the vanishing pleasures of this Life, for thy Glory, and our own happiness, how unwillingly should we lay down our lives for thy sake, or the Gospels, that can so hardly part with one beloved sin in obedience to come to thy holy Table? Thy yoke is easie, and thy Service a perfect freedom, and yet we count thy sanctuary a Prison, thy Law a trouble, and can scarce Sacrifice so much time to our Devotion, as to pay unto thee the Honour due unto thy Name.

Pardon and pity this corruption of our frames: and teach us, while we live, to delight in coming to thy holy Sacrament, for which thou madest us, even to Glorifie thee; that so whensoever this Earthly Tabernacle shall be dissolved, we may receive our change with joy; and be carried by Angels, to an Everlasting Inheritance.

Consider

Consider now if there may be found in the whole World any greater Argument of Love, than that Almighty God should give us his own Body for our Spiritual Food and Relief: We may read in many Histories, that some Mothers have (being constrained with extream hunger,) imbrued their hands in the Flesh and Blood of their own little Children, to sustain themselves with feeding upon them, and that for the great desire they had to live; but who hath ever read, that any Mother hath fed her Child that was ready to perish and dye with hunger, with her own Flesh; Or that she would be cruel to her self, to be pitiful to her Child? Certainly there was never Mother yet living upon the Earth that ever did such a Deed. But our most loving and sweet Saviour Christ, passing my Mother in Love, perceiving us to be ready to perish and die for hunger, and seeing withal, that there was no other way to maintain our lives, than to give his own Life for ours, and his Flesh for ours, cometh down from Heaven, and yieldeth his Body to be cruelly put to death, that thou mightest preserve and sustain thy Life with this Divine Meat; Let us be adorned with all Virtues after the Receiving of the Holy Sacrament, that we may inwardly be such as outwardly we seem to men: and with reason thou oughtest to be much more within than is perceived without, for God beholdeth us; whom we ought most highly to reverence wheresoever we are, and to walk in purity, like Angels in his sight; for it is a great Providence to lay aside for the service of God, and the business

ness of the Spirit, as much as we can, (at least twice a day; at morning and at night. In the morning fix thy good purposes, and at night examine thy self what thou hast done, how thou hast behaved thy self in Thought, Word, and Deed;) because God rewards our minutes, which are spent in his service, with long and Eternal Happiness; and the greater portion of our time we give to God, the more we Treasure up for our selves; and no Man or Woman is a better Merchant than they that lay out their time upon God, and their Money upon the Poor; for he that seeketh any thing else but God, and the Salvation of his Soul, shall find nothing but Tribulation and Sorrow: Neither can he remain long in peace, that laboureth not to be the least, and subject to all.

Now let us forsake the foolish, and live and go in the way of understanding; now that we have fed and feasted at the Lord's Table; live now no more as we were wont to do; now chuse new Company and new Courses; now become new Men, and go and walk in new ways; it is the very thing that God looks for at our hands, after we have been at the Sacrament. So when we have had fellowship with God in the Sacrament; in the strength of that Heavenly bait, we should lift up our Feet, and go on cheerfully in our Journey towards Heaven.

After thou hast been at the Sacrament, if Satan or any of his Instruments set upon thee, in any Temptation to any evil or sin, fence thy self with thy Sacramental Vow; say to Satan, I was lately

lately at the Sacrament, there thou knowest what a vow I made to God, therefore I may not do this evil: wouldst thou have me be forsworn before my God? Should I, that have been at God's Table, and have Eaten and Drank with him, should I lift up my heel against him that hath taken an Oath to the contrary? Avoid Satan! I may not, I will not in any case do it.

When we come from the Sacrament, and not shew the efficacy and power of it, and do not keep our Covenants, and walk the more fruitfully and Religiously after it, there follows upon it these two evils.

1. First, God accounts such Receiving no service done him. The Sacrament Received without following an answerable Obedience, he reputes and accounts as no service at all to him, so long as after your Receiving, and Eating, and Drinking at the Lords Table, there follows no Conscience of keeping your Covenants, in yielding Obedience to his Word in your lives; now what comfort can we have, in our having Received this Holy Sacrament, if God accept it not as a service done to him?

2. Secondly, We take an Oath solemnly at the Lord's Table to forsake our sins, and to walk in Obedience, in the performance of such holy duties, and then afterwards live in our sins still, we horribly pollute, and take God's Name in vain, and make our selves guilty of spiritual Perjury before God.

Are we not forsworn, if we swear to do such a thing, and do it not? And is it a light thing with us to be forsworn, and that by the breach of

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of an Oath and Covenant made solemnly with God? And though men will, yet God will not be forsworn; Wo then to that Man that breaks Covenant with the great God of Heaven and Earth, who will not be mocked, who will not be baffled withal, who will be a swift Witness, and a severe Judge against all such as grossly take his glorious Name in vain, and so foully pollute his holy Ordinances.

God hath given every Man and Woman work enough to do, that there shall be no room for Idleness, and yet hath so ordered the World, that there shall be space for Devotion. He that hath the greatest business in the World, is called upon to spend more time in Meditation, in the dressing of his Soul for to come to this Holy Sacrament. And thus a man, who does the duties requir'd before, in, and after the Receiving of the Sacrament, and comes to the Sacrament after that due order; and walks after this Rule, peace shall be upon him, and all the Israel of God.

O most wonderful Sacrament! what shall I say unto thee? with what words shall I commend thee? Thou art the Life of our Souls, the Medicine for our Wounds, the Comfort in our Troubles: This is the memory of our Lord Jesus Christ, the Testimony of his great love, the Pledge of everlasting Felicity, and the Treasure of the Christian life. Now, then, what glory can be greater than this? What gift more precious? What benefit of more value? What greater token of love? Let all the works of Nature keep silence, let all the works of Grace give place: For this is a Work exceeding all Works

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III

and a singular Grace above all Graces : Therefore let us serve God in coming to this holy Sacrament, even all the days of our life, that this life being ended, we may live with him for ever.

Now therefore (O most Divine Love) open the eyes of thy faithful People, open them, I beseech thee, (O most Divine Light) that with the bright beams of a lively Faith they may know Thee, and dilate their hearts, that they may receive Thee into them ; that being instructed by Thee, they may seek Thee, repose their trust in Thee, rest in Thee, and finally, by means of this most holy Sacrament, be united to Thee, as Members to their Head and Branches to their Vine, and enjoy the influence of Thy Grace for ever and ever, World without end, *Amen.*

A Morning Prayer on the Week days.

O Blessed Lord, who art infinitely holy and and happy in thy self, and from whom alone I derive the possibility of being either : I prostrate my self before thee in a humble adoration of thy abundant goodness, and a just confusion at my own detestable ingratitude. Dear God, I most humbly thank thee, that it hath pleased thy goodness so to take care of me thy unprofitable Servant this night past ; that thou hast most safely kept me from all mine enemies, and hast given me sweet sleep, unto the Comfort of my Body. I most entirely beseech thee, merciful Father, to shew the like goodness towards me this day, in preserving my Body and Soul, and that

that mine Enemies may have no Power over me : O teach me so to walk, that I may never discredit the Honour of my Religion, nor stain the holy Robe which thou hast now put upon my Soul, nor break my holy Vows which I have made at thy blessed Sacrament, and thou hast sealed ; nor lose my right of inheritance, my Priviledge of being Co-heir with Jesus.

Give me a deep contrition for my sins past, and a hearty detestation and loathing of them, hating them worse than Death with Torments. Give me grace intirely, presently, and for ever, to forsake them ; to walk with care and prudence, with fear and watchfulness this day, and all my days ; to do all my duty with diligence and charity, with zeal and an ever fainting spirit ; to redeem the time, to trust upon thy Mercies, to make use of all the Instruments of Grace, to work out my Salvation with fear and trembling ; that thou may'st have the glory of pardoning all my sins, and I may reap the fruit of all thy Mercies, and thy Graces ; of thy Patience and long suffering, even to live a holy Life here, and to reign with thee for ever in the Kingdom of thy Father ; which thou, O blessed Jesus, hast purchased with thy Blood, and sealed by thy Spirit. To which blessed Trinity be ascrib'd all Praise, Honour, and Glory now and for ever, *Amen.*

An

An Evening Prayer on the Week Days

O Eternal God, Fountain of Truth and Holiness, in whom to believe is Life Eternal: Let thy Grace descend with a mighty Power, into my Soul, that I may make my humble address to thy Divine Majesty, begging of thee Mercy and Protection this night and ever. O Lord, Pardon all my Sins, my light and rash words, the vanity and impiety of my thoughts, my unjust and uncharitable actions, and whatsoever I have transgressed against thee this day, or at any time before; O cleanse me from my secret sin, and cover my known sins with the Righteousness of thy Son Jesus Christ; remove mine iniquities far away from thee, and be not angry with thy servant for ever, give me a tender Conscience, Conversation discreet and affable, modest and patient, liberal and obliging: a Body chaste and healthful, competency of living according to my condition, contentedness in all Estates, a resign'd will and mortified affections. That I may be as thou wouldst have me, and my Portion may be in the Lot of the Righteous, in the brightness of thy Countenance, and the Glories of Eternity. Keep me, O Lord, from the destroying Angel this Night, let thy anger never rise against me, but thy Rod gently correct my follies, and guide me in thy ways, and thy staff support me in all sufferings and changes; preserve me from sharp sicknesses, and sudden surprizes; keep all my senses entire till the day of my death

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death, and let my death be neither sudden, untimely, nor unprovided; and make me to serve thee in the Communion of Saints, in receiving the Sacrament, and in the practice of all holy Virtues, in the imitation of thy Holy Life, in Humility, in Charity, in Chastity, and all the Ornaments of Grace, and that I may by patience wait for the coming of our Saviour Jesus, Amen.

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THE
Second Part
OF THE
Week's Preparation
FOR THE
SACRAMENT,
CONSISTING

Of Soliloquies, Prayers, Hymns, Ejaculations, Thanksgiving and Examination, for *Sunday Evening*, after the Celebration of the *Holy Communion*.

As also for Morning and Evening on every Day of the Week following.

Together with

DIRECTIONS

To lead an

Holy Life.

The Eighth Edition.

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THE

OF THE

Week's Preparation

FOR THE

SACRAMENT

CONSISTING

OF SOLENN PRAYERS, HYMNS, EX-
hortations, Thanksgiving and Re-
mission, for Good Friday, after
the Celebration of the Holy Commu-
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By Robert Estlin

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THE
PREFACE
TO THE
READER.

THERE is no means more effectual for advancing Holiness, than the worthy Receiving of the Lord's Supper, it plainly exhibiting before our Eyes the immense Love of our Lord to lost undone Sinners, in that he shed his Blood for fallen Mankind, which is the great Foundation of all our Religion; thereby also the Worthy Communicant is mightily confirmed and strengthened in the Inner Man, tastes the sweetness of the Love of God, and has his Soul solaced in the Embraces of Divine Love, his Spiritual Hunger Satiated, his Nakedness Cloathed, his Poverty Enriched. I say, the Worthy Communicant, for unless a Christian seriously set about a Work of Self-Examination to make a scrutiny into his by-past life, that

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The Preface.

he may be duely affected with the sense of his great and heinous Iniquities, and come weary and heavy laden, and cloathed with the Wedding Garment of Humility, to the Marriage Feast of the King's Son, all the Fruits of his labour will be to have this Answer in the great day of the Lord, Depart from me, I know you not, ye Workers of Iniquity. This therefore should be the business of all serious Christians, that they may not miscarry in a Work of so great Concern as this is.

Many learned and pious Pens have exercised themselves on this Subject, to give Direction to People how to demean themselves, before they approach to the Table of the Lord, how to search into their Souls to find out their Iniquities, make Confession thereof unto God, be heartily sorry for them, and beg his Pardon, that they may be no more in Record before him, and how to prepare and fit themselves for Receiving their Lord into their Hearts. Among which none hath afforded greater assistance, or hath been Receiv'd with more general acceptation than the First Part, it fully informing the desirous Christian as to his Preparation thereto.

But

The Preface.

But notwithstanding all the helps to this great Work, we see the generality of Men and Women, after all the pains and labour in Examining of themselves before it, and their Vows and Promises at the Receiving of it, in a short time Apostatize to their old dead Frame. Where a serious Preparation is previous, this in a great measure is to be imputed to Unstedfastness, and Perfidiousness in the Holy Covenant.

It is therefore necessary if thou wouldst endeavour that thy labour may not be in vain in the Lord, that those Vows and Promises may pierce deep into thy Soul, and make a lasting Impression, which may not be defaced by every Temptation, but may remain there, maugre all the endeavours of the Enemy of Man's Salvation, and Solicitations of the Flesh to destroy it.

Without this your Preparation and Resigning your selves to God, will be of no more avail, than it would be for one who designing to apply himself to the study of some Science, sets about it, and when he is beginning to make some small Progress in it, quite lays it aside, and in a small time is as great a stranger to it as ever.

And therefore it is no less necessary to endeavour to settle your Souls in those Holy

The Preface.

Resolutions, and to use no less Diligence the Week after you have Received in order thereto, than you did in the Week before in preparing for it. For otherwise you incur that Curse which is pronounced on him that putteth his hand to the Plough, and looketh back again.

That therefore thou mayest be assisted in this so necessary a Work, this Second Part offers it self to thy perusal, and Instructing the sincere Christian how to be faithful in the performance of his Solemn Vows and Promises which he hath entred into. It consists of Prayers and Ejaculations for all the days of the Week, Divine Soliloquies after the manner of Psalms and Hymns, which may be of great use to thy Soul, in elevating it into Divine Speculations, that thou mayst mount up as it were on Eagles Wings; together with some few Questions to put to thy Soul every Night before thou goest to Bed, and some Directions how to Live a Godly Life.

If thou seriously peruse it, thou wilt find it will prove of great advantage to the Imprinting of the Divine Image on thy Soul, the settling and confirming thy Soul in the ways of Godliness, the weaning thy Heart from the Vanities of this Life, and enflaming it with Desires after that Life, where there will be an uninterrupted Enjoyment of God for ever.



A
SECOND PART
TO THE
Week's Preparation:

O R, A
Weeks Devotion after Receiving
OF THE
HOLY SACRAMENT.

The Introduction.

EXcellent is that of St. Paul, 1 Cor. 10. 12. *Let him that standeth take heed lest he fall; and which at all times should be engraven on the Hearts of all sincere Christians; but more especially when he is celebrating the Holy Sacrament. For it may reasonably be supposed, that, then especially, a Christian may be said to stand, or be in a holy Frame, when he is made Partaker of this Great Christian Feast, when he beholds his Crucified Saviour bleeding, as it were,*

The Introduction.

on the Cross, for the Sins of Mankind, even those who were actually concern'd in his Death. He must needs in this case be as 'twere ravish'd with a sense of the Infinite Love of his Creator, who has provided such a Feast of Fat things for him ; ashamed and confounded at his own Ingratitude, in grieving the Holy One of *Israel*, by his Sins and Iniquities formerly committed against him ; looking up unto him whom he had pierced thereby, and mourning ; hating and abhorring that which occasioned the Enmity and Distance betwixt God and him ; wondring at his folly, in that formerly he took so much leisure in those things whereof he is now ashamed, resolving for the future never to have more to do with Sin and Iniquity ; but to hate it, abhor it, resist it, and set all the Powers of his Soul on work in opposition to it. How low Thoughts seems he now to have of Sin and Iniquity, and what strong Purposes and Resolutions against it : So that if any possess with a Prophetick Spirit, should lay before him some of those heinous Sins, which afterward he will fall into, his Answer would be the same with that of the *Affyrian*'s to the Prophet *Elias*, *Am I a Dog, that I should do such a thing ? Shall I who have experienced so much of the Love of God, thus cast his Love behind my back, and trample under foot the Blood of the Everlasting Covenant ?*

But notwithstanding all these good Purposes and Resolutions, how quickly do the greatest part of Communicants return to their old temper ? And how like are all their good Intentions to the Morning Dew ? No sooner is the Sacrament

ment over, but they betake themselves afresh to their old course of Life, their Love to God becomes as luke-warm as ever, their Hearts as destitute of the fear of God, their Thoughts as worldly, carnal and sinful as ever, their Words as unsavory, their Conversation as lewd as ever before.

I need not be at much trouble for the Proof of this; for I doubt not but the greatest part of them, into whose hands they may come, will, to their sad experience, assent to the truth thereof. And therefore, I shall briefly hint at some of the special causes thereof, to the end that when you again go about this Solemn Duty, you may beware of them, and may for the future make more Conscience in going about it, not only in preparing yourselves for entertaining the Bridegroom of your Souls, but also in labouring to retain him when entertained.

The first cause of this sad Apostacy is that evil one, who as he is an obstinate hater of God, so he is of his Image. He is the great Adversary of Man's Salvation. He cannot endure to see lost Man seeking after the means of his Recovery and Salvation by Jesus Christ. Now this Blessed Sacrament is one of the most excellent means for attaining thereof; and therefore Satan uses all his Craft and Subtilty, either to keep Men off from participating in this Blessed Sacrament, or to keep them at least from reaping any advantage thereby, by hindring them from a due Examination of themselves before it, or from that due Resignation of themselves, or their Lusts in it, or by tempting them to a Neglect of the means

means that are necessary for the keeping of their Hearts in a due Frame towards God. And hence it is, that our Blessed Saviour, after that he had dispensed this Sacrament to his Disciples, gave them this Exhortation, *Watch and pray that ye enter not into Temptation; the Spirit indeed is willing, but the Flesh is weak.*

A Second Cause is, the Hankering that is in most to some beloved Lust. Many would willingly come to Christ, and partake of his Benefits, but they cannot endure to do such Violence to the Flesh as the Gospel requires; they would part with a great many grosser Enormities, but they have always a regard to some particular beloved Lust, and are ready to say with Naaman, *The Lord pardon me in this.* But such would do well to remember the Words of our Lord, *Ye cannot serve God and Mammon.* God will either have the Heart wholly and entirely resigned, or he will have none of it. Where this Temper prevails, all is marred, and the Soul that is thus, can neither be faithful in seriously Examining it self, nor will it afterwards be stedfast in his Vows and Resolutions, but upon the least Temptation will step aside. And hence it comes to pass, that, according to the words of St. Paul, *Many are weak and sickly, and many sleep.*

A Third Cause may be, our leaning too much to our own Strength in our Vows and Promises we make to God therein: and therefore God in his Justice may suffer us to be led aside by some Temptation or other, to the end that we may be made sensible of, our Weakness and Insufficiency

The Introduction.

3

ency to perform the least good Action, and so may depend more upon God, and make more frequent and earnest Address to the Throne of his Grace, that he may enable us, according to the Power of his Might, both to will and to do. Several other Causes might be named, but if a Christian make it the buliness of his Soul to prevent these, he may in the end have cause to rejoyce, and at last find that his Labour is not in vain in the Lord.

First therefore, Make it your great Work to trace out the manifold Stratagems of the Devil, that he makes use of to divert you from setting about Godliness in earnest, and to raise in you Prejudices against Holiness. They are a few, and may easily be found out by a watchful Christian, by their opposition to the Dictates of true Religion. When you find such motions in you, quell them, and betake your selves to earnest Supplication, that God may furnish you with all Spiritual Armour, that ye may be able to resist all the fiery Darts of the Devil.

Secondly, Be sure that in resigning your selves to God, ye have respect to no particular Idol in your Hearts, but make a full and entire Resignation of yourselves to him: that henceforth you may no longer follow the Dictates of the Flesh, no longer have any respect to any sin, but an universal Hatred and Detestation of all Sin, and Renunciation of it, though never so Dear to you.

Thirdly,

Thirdly, Let all your Vows and Promises be made in his strength, and withal, humbly pray to him, that he may give you Grace to continue faithful in your Vows. Use all Diligence to work out your Salvation, continuing instant in the Duties of Religion; and as ye find your Souls to grow dull in one Duty, apply yourselves to another, that so by changing your Duties, your Souls may be kept lively and vigorous, and may not weary, which they would be ready to do if ye kept constantly at one.

But in regard that insisting much in Directions, is not so prevalent with People, as setting down several Forms of Religious Duties, this Manuel shall mainly consist of these; not forgetting in the mean while some necessary Directions for the keeping up a Course of Godliness in your Souls.

I shall begin at the Receiving of the Bread, the Preparation thereto being sufficiently set down in the Week's Preparation to the Sacrament (to which I refer the Reader to that Part.)

First therefore, After your Receiving the Bread, use some short Ejaculations thus.

O Blessed Jesus, who hast given thy precious Body for the Fruit of my Soul, I humbly dedicate to thee, my Body and Soul, with all the Members, Faculties and actions thereof. Do thou make them fit for thy Service. Give me an Understanding to know thee, Wisdom of Serpents, Innocency of Doves, Sincerity of Heart, Zeal, and perfect Repentance. Give me Eyes to see thee, an Ear to hear thee, a Hand to touch thee,

Sunday Evening.

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a Mouth to confess thee, an Arm to embrace thee, Feet to follow thee, and a Heart to entertain thee; that as I have hitherto given my Members to Sin and Uncleanness, so I may henceforth walk in Righteousness and Holiness before thee, all the days of my life, *Amen*.

When the Holy Cup is offered, join heartily with the Minister when he is blessing it; saying *Amen* thereto.

After the Receiving of it, say thus; Blessed be the Name of our Gracious God, Blessing, Glory, Praise and Honour, Love and Obedience, Dominion and Thanksgiving to be to him that sitteth on the Throne, and to the Lamb for ever and ever.

SUNDAY EVENING.

A Prayer after receiving the Holy Sacrament.

O Jesus, the Son of God, my Lord and Saviour, with all humble and hearty thanks I praise thee for suffering Death upon the Cross for my Sins, and admitting me a miserable Sinner, to the Participation of this Blessed Sacrament, the memorial of my Redemption. Let me, O Lord, find and feel in my Heart the invincible Power of thy Heavenly Grace, effectual transforming my Soul into thy Image, uniting it to thee, that thou mayest make thy abode with me.

Apply

Apply all thy Merits to my Soul. Let me never doubt the forgiveness of my Sins, but ever open the Door of this Sanctuary to me, that I may run thither in my greatest need, and apprehend thy gracious Pardon ratified by this Seal of thy Covenant.

Quicken me, O Lord, in this Life, revive and renew me, that I may disclaim my old Conversation, and become a new Man. Keep me that I slip not out of this Building, nor become as a Branch cut off, and good for nothing, but thou hast severed me from the Wicked, in calling me to the Knowledge of thee, so keep me from all their Corruptions. Give me a perfect love towards thee, that I may not delight in anything but thee, nor seek any other Honour but thine.

O Lord Jesus, I beseech thee, let thy Holy Spirit strengthen me against my Frailty, thy Power and Strength defend me against worldly Troubles and Adversities, thy Merits purchase my needful Pardon, and thy Blood be the Medicine for all my Sores, even for thy Name's sake. *Amen.*

As the Lord has been gracious to thee at this time, so do thou likewise shew thy Gratitude therefore; and as he hath plentifully bestowed on thee his choicest Mercies, let not thy hand be slack in distributing to supply the Necessities of the Poor and Indigent, according to the utmost of thy ability, knowing that he that sows sparingly, shall reap sparingly, and he that sows plentifully, shall reap plentifully.

Let

Let it not be enough to thee that thou hast tasted of the Goodness of God thy self, but let it be thy great desire that the same Goodness may be communicated to all others, that the Kingdom of our Lord may come in the World; and that all Nations may acknowledge Him for their Lord and Saviour; which thou mayest do in the following words.

O Most merciful and gracious God, Father of our Lord Jesus Christ, the Lord of Glory; thou hast shew'd Infinite Love to the Souls of Men, and hast given thy only Son to die for our Salvation, to redeem us from sin, to destroy the Works of the Devil, and to present to thee a Church spotless and undefiled; relying upon thy Goodness, trusting in thy promises, and having received my dearest Lord into my Soul, I humbly present unto thy Majesty, the glorious Sacrifice which our dearest Lord made of himself upon the Cross, and by a never ceasing Intercession, now exhibits to thee in Heaven, in the Office of an Eternal Priest-hood, in behalf of all that have communicated this day in the Divine Mysteries in all the Congregations of the Christian World, and in behalf of all them, that desire to communicate, and are hindered by Sickness or Necessity, by Fear or Scruple, by Censures Ecclesiastical, or the Sentence of their own Consciences.

Give unto me, O God, and unto them, a share in all the good Prayers that are made in Heaven and Earth; the Intercession of our Lord, and the Supplications of all thy Servants;

and unite us in the Bands of a common Faith, and a Holy Charity, that no Interests and Partialities, no Sects or Opinions, may keep us any longer in Darkness or Division.

Let the Kingdom of our Lord be advanced in the World. Bring in those who are afar off. Enlighten the dark Corners of the Earth, with the saving Knowledge of thee and thy Son Jesus Christ. Bring in thy Ancient People the Jews; take off the scales of Ignorance and Prejudice from their Eyes, that they may look upon him whom they have pierced, and mourn; that they may acknowledge him for their Lord and Saviour, and be made a willing People to him in the day of thy Power. Make up the Fulness of the Gentiles, that as there is one Shepherd, there may be one Sheepfold; and thy Glory may have her Habitation in the World. Purge the Assemblies of those who are called by thy Name, from all Idolatry, Superstition, Heresie and Schism, that they all may be one as thou art one. Purge them from all Sin and Iniquity, that they may be Holy as thou art Holy, and may walk worthy of that Holy Vocation wherewith they are called.

Give thy Blessings to all Christian Kings and Princes, all Republicks, and Christian Governments; in a special manner to thy Anointed over these Kingdoms, *Q. Anne* and her Royal Relations: Grant unto them the Spirit of Mercy and Justice, Prudence and Diligence, the Favour of God, and the Love of their People, and Grace and Blessing, that they may live at Peace with thee, and with one another, remembering

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the Command of their Lord and King, our Blessed Saviour Jesus Christ.

Give an Apostolical Spirit to all Ecclesiastical Prelates and Priests; grant unto them Zeal of Souls, Wisdom to conduct their Charges, Purity to become exemplar, that their Labour and their Lives may greatly promote the Kingdom of the Lord Jesus. O grant unto thy Flock to be fed with Wise and Holy Shepherds, Men fearing God, and hating Covetousness; free from Envy, and full of Charity; that being burning and shining Lights, Men beholding their Light, may rejoyce in that Light, and glorify Thee our Father which art in Heaven.

Have mercy upon all states of Men and Women in the Christian Church, Governors and Governed, Rich and Poor, High and Low; grant unto every one of them in their several Stations, to live with so much Purity and Faith, Simplicity and Charity, Justice and Perfection, that thy will may be done in Earth as it is in Heaven.

Visit all that are afflicted; Relieve the Oppressed and the Poor; comfort and support the Sick; heal the broken in Mind; restore those that are fallen; and restore to them the Joy of thy Salvation.

Give thy Grace speedily to all wicked Persons, that they may repent and live well, and be saved. To all good People give an Increase of Gifts and Holiness, and the Grace of Perseverance and Christian Perfection. To all Hereticks and Schismatics grant the Spirit of Humility and Truth, Charity and Obedience, and suffer none upon whom the Name of Christ is called, to throw

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throw themselves away, and to fall into the Pit of intolerable Burnings.

Finally, For all Mankind whom I have, and whom I have not remembred, I humbly represent the Sacrifice of thy Eternal Son, his Mercies and Obedience, his Life and Death, his Resurrection and Ascension, his Charity and Intercession ; praying to thee in the Virtue of our glorious Saviour, to grant unto us all the Graces of an excellent and perfect Repentance, an irreconcilable Hatred of all Sin, a great Love of God, and exact Imitation of the Holiness of the ever Blessed Jesus, the Spirit of Devotion, a conformable Will, and religious Affections, an Angelical Purity, and a Seraphick Love, thankful Hearts, and Joy in God ; and let all things happen to us all in that order and disposition, as may promote thy Glory, and our greatest Duty, our Likeness to Christ, and the Honour of his Kingdom. Even so Father, let it be ; bring it to a real and unalterable Event by the Miracles of Grace and Mercy, and by the Blood of the Everlasting Covenant poured forth in the day of the Lord's Love, whom I adore, and whom I love, and desire that I may still more and more love and love for ever. *Amen.*

Soliloquy I.

Blessed be thy gracious Wisdom, O Lord, that so mercifully stoops to our low Conceits

Under

Under these Veils thou hidst those glorious
Mysteries; too high and spiritual for our Flesh
and Blood.

Thou hidst, or rather so revealest thy sublime
Rewards; to take us with things we most ad-
mire.

Scepters and Crowns, thou knowest are apt
to win the Hearts of us thy Children.

What is a drop of Water to the boundless
Ocean; or a grain of Dust to this vast Globe?

Such, O my God, and infinitely less are the
richest Kingdoms here below;

Should we compare their most pompous State
to the meanest degree in the Court of Heaven.

When thou hast fed us a while with Milk; thou
invitest our Appetite to stronger Meat.

Thou tellest us of a sweet delicious Life; in
the blessed Society of Saints and Angels.

Thou tellest us of a pure Soul ravishing Joy;
to behold the amiable Face of Jesus.

Whose gracious Smiles shine round about;
and fill the Heavens with holy Gladness.

Thou tellest us still of incomparable higher
Delights; hearken, O my Soul, and humbly a-
dore thy God.

Whose Bounty has provided thee large Re-
wards; since they are no less than his very self.

Himself he will clearly unveil before us; and
openly shew us his Face.

That he may know the Immensity of his Self-
subsisting Essence; and the infinite Excellency
of all his Attributes.

To know the Power of the Eternal Father,
and

Under

and the Wisdom of the Increated Son, and the Goodness of the Holy Ghost:

This, O my Soul, is the top of Happiness; this the supreme Perfection of our Nature; the Hope and End of all our Labours.

H Y M N I.

Sweet JESUS, why, why dost thou love,
Such worthless things as we?
Why is thy Heart still towards us,
Who seldom think on thee;

Thy Bounty gives us all we have,
And we thy Gifts abuse:
Thy bounty gives us even thy self,
And we thy self refuse.

My Soul, and why, why do we love
Such wretched things as these;
These that withdraw us from our Lord,
And his pure Eyes displease.

Break off, and be no more a Chill,
To run and sweat and cry;
While all this stir, this huge concern
Is only for a Fly.

Break off, and raise thy manly Eye,
Up to those Joys above:
Behold all those the Lord prepares,
To woo, and Crown thy Love.

Alas, dear Lord, I cannot love,
 Unless thou draw my Heart:
 Thou who thus kindly makest me know,
 O make me do my part.
 Still do Thou love me, O my Lord!
 That I may still love Thee:
 Still make me love Thee, O my God!
 That thou mayst still love me.
 Thus may my God, and my poor Soul,
 Still one another love:
 Till I depart from this low World,
 To enjoy my God above.

To thee, great God, to thee alone,
 One Co-eternal Three:
 All Power and Praise, all Joy and Bliss,
 Now and for ever be. Amen.

Soliloquy II.

O That my Soul were mounted on the
 Wings of Faith, that I may fly away,
 and be at rest.

That I may fly away from the troubles of this
 Life, and be at rest, dear Lord, with Thee.

Here we, alas! are forc'd to sigh, and bear
 with grief the burthen of our Miseries.

Often we encounter Chains that endanger us;
 and divert our progress in the way to Bliss:

Often we are assaulted with Temptations that
 overcome us: and let us back in the accounts of
 Eternity.

How

How many times, O my Soul, have we plainly concluded, that this Earth affords no real Joy!

How many times have we fully agreed, that Heaven alone is the place of Happiness!

Yet do these false Allurements again deceive us, and steal away our Hearts to doat upon folly:

Yet do inconstant we forget our Resolves; and wretchedly neglect our true Felicity.

O thou victorious Conqueror of Sin and Death; do thou assist us in this dangerous Warfare:

O thou benign Refresher of distressed Spirits! do thou relieve us in this tedious Pilgrimage.

Make us still thirst and sigh after thee; the living Fountain of Life giving Streams.

Make us despise all other Delights; and set our Affections entirely on thy Joys.

Since nothing, Lord, can satisfy our Souls but Thee; O let our Souls seek nothing but Thee.

HYMN II.

DEAR JESUS, when, when will it be,
That I no more shall break with thee!
When will this War of Passion cease,
And let my Soul enjoy thy Peace!

Here I repent and sin again;
Now I revive, and now am slain:
Slain with the same unhappy Dart,
Which, Oh! too often wounds my Heart.

When, dearest Lord, when shall I be
A Garden seal'd to all but Thee!

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No more expos'd, no more undone;
But live and grow to Thee alone!

'Tis not, alas, on this low Earth,
That such pure flow'rs can find a Birth:
Only they spring above the Skies,
Where none can live, till here he dies.

Then let me die, that I may go
And dwell where those bright Lillies grow:
Where those blest Plants of Glory rise,
And make a safer Paradise.

No dangerous Fruit, no tempting Eve,
No crafty Serpent to deceive;
But we like Gods indeed shall be:
Oh let me die, that Life to see!

Thus says my Song; but does my Heart
Joy'n with the words, and sing its part?
Am I so thorow wise to chuse
The other World, and this refuse?
Why should I not? what do I find
That fully here contents my Mind?
What is this Meat, and Drink, and Sleep,
That such poor things from Heav'n should keep?
What is this Honour, or great Place,
Or Bag of Money, or fair Face?
What's all the World, that thus we shou'd
Till long to feed with Flesh and Blood?

No

*Fear not, my Soul, stand to the word,
Which thou hast sung to thy dear Lord;
Let but thy Love be firm and true;
And with more hate thy wish renew.*

*O may this dying Life make haste,
To die into true Life at last:
No hope have I to live before;
But then to live, and die no more.*

*Great Ever-living God! to Thee,
In Essence One, in Persons Three,
May all thy Works their Tribute bring,
And every Age thy Glory sing. Amen.*

A Prayer to be said before going to Bed.

MY God, most gracious Father, who hast this day given me the Pledges of my Salvation, and the Earnest of Eternal Life: My God, who hast fed me with the Body and Blood of thy Son, and hast quickned me with the Merit of his Obedience applied to my Heart through Faith, I am full with thy Bounty; my Soul is satisfied as with Marrow and Fatness, and my Mouth praiseth thee with joyful Lips. My Soul hath been thirsty after thee as a thirsty Land, and thou hast made it a watered Garden. I have presented unto thee my bruised Heart, and thou hast made it whole with thy sweetest Comforts. I came unto thee poor and hungry after thy Grace, and I return rich and full with the Bread descended from Heaven.

Heaven. O the Treasures of thy Mercy which passeth all understanding! Thou hast given me thy Son; Thou hast given me thine own self. The Lord is the Portion of mine Inheritance, and of my Cup, thou maintainest my lot. The lines are fallen unto me in pleasant places, yea, I have a goodly heritage: Therefore my Heart is glad, and my Glory rejoiceth, my Flesh also shall rest in hope.

O that I had the Tongues of Angels to give thee Glory in the highest, for the Peace which thou makest on Earth, with the Men honoured with thy good Will! Let thy redeemed People glorifie thee. Let all thy Works magnifie thee. Let my Soul be delivered by thine eternal Compassions, comforted by thy Love, and already blessed in Heavenly Places in the Person of Christ my head, love thee, praise thee, magnifie thee, and consecrate her self unto thee, who hast bestowed thy Son upon me. I heartily desire, O my God, to set up thy Kingdom in my heart, to subject all my Affections and Imaginations unto thee alone, to have no Will but thy Will, to know no Interest but thy Glory, to place all my Felicity in walking before thee unto all pleasing.

But, O my God, I live yet in the Flesh. The Flesh is infirm, *Satan* is crafty and vigilant to seduce me. And the World is contrary, whether it persecute me, or smile on me. My Zeal it who may take a flight to thee, but hath not the wings strong enough to keep me upon that height. I return and after I am raised up to Heaven, I am ed from one to fall down again to the ground. Wherefore

fore, O Lord, be pleased to sustain me with thy Virtue from above. And as after sending of thy Son, thou didst send thy Spirit to thy Church; so now after thou hast given me thy Son this day, O give me also the Virtue of thy good Spirit.

Yea, come, Holy Ghost, make my Heart thy dwelling place, Sanctifie me to thy self; mortifie my sinful Affections. Fill me with Faith, Charity, Meekness, and all Christian Virtues. Preserve me against the Seductions of the World. Endue me with strength against all the fiery Darts of the Wicked.

Be my Counsellor in my Perplexities, my Comforter in my Troubles, and my Guide in all my Ways.

My God, who hast fed me this day in the hope of a better Life, spiritual and eternal; give me grace to begin it already. O enable me to live on Earth as they live in Heaven, as much as my temporal Condition is capable of it, advancing in my Knowledge, loving thee, praising thee, and obeying thee with all my Heart, with all my Soul, with all my strength, and with all my understanding. Suffer me not to love the World, nor the things that are in the World; but let my Heart be where my Treasure is.

And after I have fought the good Fight, and kept the Faith, be pleased to give me the Crown incorruptible of Life.

Let me finally possess to the full thy Beloved Son, that loved me, and gave himself for me. Let me once enjoy that fulness of Joy

that

that lieth in thy presence, and those pleasures for evermore that are at thy right hand; where I may find my eternal Delight in praising thee eternally, for thine Eternal Love in thy Son Jesus Christ.

To whom with thee and the Holy Ghost, be Glory for evermore. Amen.

Before thou goest to Bed, sit down and reflect a little upon what hath past with thee all the day long, how thy Heart was affected, whether in a lively, spiritual Frame, or in a dull, luke-warm Temper; whether thou gain'dst any ground on Satan, resistedst his wicked Suggestions, and sufferedst no carnal Thoughts to lodge in thy Soul; or whether he has laid all thy strong Resolutions flat on the Ground; and has notwithstanding all, entred again into thy Soul; of the former, thou hast reason to rejoyce, and bless God for the assistance of his Spirit, and to beg and hope, that he who hath assisted thee to day, may continue his Holy Spirit with thee all thy life long, to the praise of his rich Grace, and thy everlasting Good. If thou findest that thou hast reaped no advantage, sit down and humble thy self before God, mourn and weep bitterly, that that Ordinance that is of such excellent use to others, is of no avail at all to thee, but rather the favour of Death unto Death. Fall down on thy Knees, saying thus:

O Lord, I confess that I am not worthy to appear before thee, or that thou shouldest look upon

upon me, or have preserved me so long from the Pit of Destruction; I am still the worse under the use of those Ordinances, which prove such blessed means to others; of building them up in the most high Faith; how quickly do I run again to the commission of Sin! how soon does Satan prevail over me! O give me to see aright the danger of my condition, affect my heart aright with Grief under the sense of it; and be thou graciously pleased to deliver me from it. Help me thereby more to discover the deceitfulness of my Heart, my spiritual Weakness and Insufficiency for any thing that is good or well pleasing in thy sight. Give me to be more instant at the Throne of thy Grace for Grace and Strength from above. Let not thine Ordinances prove to me of a deadning, hardning nature; but O, for thy Names sake, bring thou Strength out of my Weakness; and though I have forfeited thy Mercies by my untender Carriage, by my unsteadfastness in thy Ways, by my Perfidiousness in thy Holy Covenant, yet do not thou cast me off; do not give me over to be buffeted by that Evil one; do not give me up to my own Reprobate Heart, but be thou graciously pleased to pardon me; to take this Heart of stone from me, and give me a Heart of flesh, and cause me to walk in thy ways, that I may yet have cause to praise thee; that I may yet be satisfied with the Beauty of thy Holiness in thy holy Temple, through Jesus Christ our Lord

Amen.

How long will I be thus? O Lord, I am not worthy to appear before thee, or that thou shouldst look upon me.

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Sunday Evening.

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But if thou findest thy Soul strengthened and confirmed in the ways of Holiness, thy Soul more enlightned with the Divine Knowledge, more inflam'd with love to God, and hatred to Sin, more weaned from the World, and all the Pleasures thereof, more fix'd upon Heaven; praise his Holy Name for it, strengthen thy Resolutions, renew thy Promises to adhere to him, and pray for the continuance of his Grace, that he who hath begun a good work in thee, may at last, in his own good time, bring it to perfection.

As thou goest to Bed, thou may'st use this short Ejaculation.

O Lord, as thou hast this day given me Grace to resign my Soul unto thee, so be thou graciously pleased to strengthen and confirm my weak Resolutions, and to enable me to walk answerable thereto all the days of my life, that I may live with thee in the Regeneration here, and afterward be received into thy Kingdom, Guide and preserve me this Night from all Evil. preserve my Soul in a Holy Frame; and grant that with my Soul I may desire thee in the Night, and with my Spirit within me seek thee early, through Jesus Christ our Lord.

MONDAY MORNING.

Ejaculation.

O Lord, who hast graciously preserved me this Night from all Evil, continue thy Goodness with me, and preserve me from all Sin this Day; assist me by thy Holy Spirit, to the performance of what I have promised, and let me no more return to Folly; that this day, and all the days of my life, I may advance in the ways of Holiness, until at last I be ripened for Glory, and received with that Blessed Society to praise the Riches of thy Grace, through Jesus Christ our Lord. *Amen.*

HYMN:

Wake now, my Soul, and humbly bear,
What thy mild Lord commands:

Each Word of his will charm thine Ear;

Each Word will guide thy Hands,

Hark how his sweet and tender Care

Complies with our weak Minds:

What e'er our State and Temper are,

Still some fit work he finds.

They that are merry, let them sing,

And let the sad Hearts pray:

Let.

Monday Morning.

25

*Let those still fly their cheerful Wing,
And these their sober way.*

So mounts the early chirping Lark;

Still upward to the Skies:

So sits the Turtle in the dark,

Among her Groans and Cries.

And yet the Lark, and yet the Dove,

Both sing, though several parts:

And so should we how'er we move

With light or heavy Hearts.

Or rather both should both assay,

And their cross Notes unite:

Both Grief and Joy should sing and pray,

Since both such hopes invade.

Hopes that all present Sorrow heat,

All present Joy transcend:

Hopes to possess, and taste and feel

Delights that never end.

All Glory to the Sacred Three,

All Honour, Power and Praise:

As at the first, may ever be,

Beyond the end of days.

Soliloquy III.

Happy are they, O glorious Lord, who
every where adore thy presence.

Let

G. S.

Happy

Happy, who live on Earth as in the sight of the King of Heaven; and every moment say in their Heart, Our God is here.

Here in the centre of our Souls, to witness all our Thoughts, and judge exactly our most secret Intents.

Though his Throne of State be established above, and the Splendors of his Glory shine only on the Blessed;

Yet his unlimited Eye looks down to this lower World, and beholds all the ways of the Children of Adam.

If we go out, he marks our steps; and when we retire, our Closets exclude not him.

While we are alone, he minds our Contrivings, at the ends we aim at in all our studies:

When we converse with others, he observes our Deportment; and the Good or Ill we do them, or our selves.

In our Devotions he notes our Carriage, and regards with what attention we recite our Prayers.

All the day long he considers how we spend our time; and our darkest night conceals not our Works from him.

If we deceive our Neighbours, he spies the Fraud; and hears the least whisper of a slandering Tongue.

If we in secret oppress the Poor; or by private Alms relieve their Wants:

If in our Hearts we murmur at the Rich; or live contented with our little Portion.

Whatever we do, he perfectly sees us; where ever we are, he is sure to be with us.

Why,

Why, O thou Sovereign Lord of Heaven !
why dost thou stoop thus low thy glorious Eye ?

What canst thou find that here deserves thy
Sight, among the Trifles of our empty World ?

What canst thou find, alas, that should not
fear thy sight, among the Follies of our vicious
Lives ?

'Tis not thy self, O Lord, thou seekest to
satisfie ; but all thy Design is for our Advan-
tage.

Thou graciously standest by to see us work,
that thine awful Eye may quicken our Dili-
gence.

Thou art still at hand to relieve our wants,
that so friendly a nearness may encrease our
confidence.

Thou appearest still ready to punish my
Sins, that the shake of thy Rod may prevent
my Miseries.

Sure, O my God, thy Favours must needs be
sweet, since even thy Threatnings have so much
mercy.

Sure I must needs be worse than blind, if to
the Face of Heaven I dare be wicked.

Henceforth, O gracious Lord, as Children
freely play in the indulgent presence of their
tender Father.

So make me still with humble Boldness, re-
joyce before Thee my merciful Creator.

And as new pardon'd Subjects, justly fear the
angry Brow of their offended Prince.

So let my oft-forgiving Soul continually
tremble, to provoke the wrath of thy dread Ma-
jesty.

Why,

O temper thus my Love with Reverence, and
thus allay my Fear with Hope.

Glory be to the Father, &c.

A Prayer.

O Merciful Father, for Jesus Christ his sake,
I beseech thee, forgive me all my known
and secret Sins, which in Thought, Word, or
Deed, I have committed against thy Divine
Majesty; and deliver me from all those Judg-
ments which are due unto me for them, and
sanctifie my Heart with thy Holy Spirit, that I
may henceforth lead a more Godly and Religi-
ous Life. And here, O Lord, I praise thy holy
Name, for that thou hast refreshed me this Night
with moderate Sleep, and Rest: And I beseech
thee to defend me this day from all Perils and
Dangers of Body and Soul; and to this end I
commend my self, and all my Actions, unto thy
Blessed Protection and Government; beseech-
ing thee, that whether I live or die, I may live
and die to thy Glory, and the Salvation of my
poor Soul, which thou hast bought with thy
precious Blood. Bless me, O Lord, in my going
out and coming in; and grant whatsoever I shall
think, speak, or take in hand this day, may tend
to the Glory of thy Name, the good of others;
and the comfort of my own Conscience, when
I shall come to make up my last accounts before
thee: O my Gbd, help thy Servant, that I do no
evil to any Man this day; and let it be thy blef-
fed Will, not to suffer the Devil, nor any of his
wicked

wicked Angels, nor any of his evil Members;
to have power to do me any hurt or violence;
but let the Eye of thy holy Providence watch
over me for good, and not for evil, and com-
mand thy Holy Angels to pitch their Tents
round about me for my Defence and Safety, in
my going out and coming in, as thou hast pro-
mised they shall do about them that fear thy
Name, through our Lord Jesus Christ. Amen.

MONDAY EVENING

A Prayer.

O Lord of Hosts, and God of strength and
might, give me Grace to be strong in
thee, and in the Power of thy might : To put
on the whole Armour of God, that I may be a-
ble to stand against the wiles of the Devil : For
I wrestle not against Flesh and Blood ; but a-
gainst Principalities, against Powers, against
the Rulers of the Darkness of this World, a-
gainst spiritual Wickedness in high Places.
Wherefore give me Power and skill to take unto
me the whole Armour of God, that I may be a-
ble to withstand in the evil day, and having
done all to stand. Enable me to stand therefore,
having my Loyns girt about with truth, and ha-
ving on the Breast plate of Righteousness, and my
feet shod with the Preparation of Peace, above all,
taking the shield of Faith, wherewith I shall be
able to quench all the fiery Darts of the Wicked.

ed, and to take the Helmet of Salvation, and the Sword of the Spirit, which is thy Word, O God, praying always to thee, with all Prayer and Supplication, in the Spirit, and watching thereunto with all perseverance and Supplication for all Saints, and for the Ministers of thy Holy Word, that utterance may be given unto them, that they may open their Mouths boldly to make known the Myſtery of the Goſpel; for which they are Embaſſadors, (and many times in Bonds) that therein they may ſpeak boldly, as they ought to ſpeak, and be faithful Miniſters in the Lord, by making known to us all things, and eſpecially to comfort our Hearts; and let peace be to the Brethren, and Love with Faith, from thee, O God the Father, and the Lord Jeſus Chriſt; and let Grace be with all them that love our Lord Jeſus Chriſt in ſincerity. *Amen.*

Soliloquy.

Lord, without Thee, what's all the World to us, but a flying dream of buſie Vanities?

It promiſes; indeed, a Paradife of Blifs; but all it performs is an empty cloud.

Thine are the joys that ſhine, fixt as the Stars; and make the only ſolid Heaven.

Lord, without Thee, what are we to our ſelves, but the wretched cauſes of our own ruin?

We, till thou gav'ſt us Being, were purely nothing; more remov'd from Happineſs than the miſerableſt of thy Creatures.

Now

Now thou hast made us, we wholly depend on Thee, and perish immediately if thou forsake us.

Thou, without us, art the same all glorious Essence, brim-full of thy own eternal Felicity.

Without us, thy Royal Throne stands firm for ever, and all the Powers of Heaven obey thy pleasure.

Pity, O gracious Lord, our imperfect Nature, whose very Circumstance is so contrary to thine.

Thou dwellest above in the Mansions of Glory; and we below in Houses of Clay.

Thou art immortal, and thy day out-lives all times; we every moment go downwards to our Grave.

Thou art immense, and thy Presence fills the Heavens; but the greatest of us, alas, how little are we!

Two yards of Air contain us while we live; and a few spans of Earth suffice us at our Death.

When, O my God, shall these distances meet together? when will these Extremities embrace each other!

We know they once were thus miraculously join'd in the Sacred Person of thy Eternal Son.

When the King of Heaven stoop'd down to Earth; and grafted into his own Person the Nature of Man.

We hope they once again shall be happily united, in the blissful Vision of thy glorious Self.

When the Children of the Earth shall be exalted to Heaven, and made Partakers of thy Divine Nature.

But

But are there no means for us here below? O thou infinitely high and glorious God!

Is there no way to approach towards Thee, and diminish, at least, this uncomfortable distance?

None but the way of holy love; which none can attain but by thy free Gift.

Nor must we sinners dare to ask thou shouldst love us, being infinitely unworthy to be call'd thy Servants.

Rather let us humbly beg the Grace we may love thee, who art so many ways worthy of more than our Hearts.

And yet, O dearest Lord, unless thou first love us, and sweetly draw us by thy gentle hand:

Never shall we be so happy as to love Thee; nor ever happy unless we love Thee.

O bounteous God! to all thy Favours add this one, of making us esteem Thee above them all.

Be thou to us our God and all things; and make us nothing in our own Eyes.

Be thou our whole everlasting Delight; and let nothing else be any thing to us.

HYMN.

Lord, who shall dwell above with Thee,

There on thy holy Hill?

Who shall those glorious Prospects see,

That Heaven with gladness fill?

Those happy Souls that prize that life

Above the bravest here:.

Who

Monday Evening.

33

Whose greatest hope, whose eagrest strifes,
Is once to settle there.

They use this World, but value that
That they supremely love:
They travel through this present state;
But place their home above.

Lord! who are they that thus chuse Thee;
But those Thou first didst chuse?
To whom Thou gav'st thy Grace most free,
Thy Grace not to refuse.

We of our selves can nothing do;
But all on thee depend:
Thine is the Work, and Wages too;
Thine both the Way and End.

O make us still our Work attend,
And we'll not doubt our pay:
We will not fear a blessed end,
If thou but guide our way.

Glory to thee, O bounteous Lord!
Who givest to all things breath;
Glory to Thee, Eternal Word!
Who sav'st us by thy Death.

Glory, O blessed Spirit, to Thee,
Who fill'st our Hearts with love;
Glory to all the Mystick Three,
Who reign one God above. Amen.

Before.

Who

Before thou goest to Bed, take an account of thy Carriage this day, and pose thy self with these following Queries, (which thou mayest also do every Evening in the Week.)

Have I had a Higher esteem for God to day than formerly ? Has my Soul been breathing and panting after him ? Have I set him before me in all my Conversation ? Have I hazarded upon nothing that is displeasing in his sight ?

Has the World had less place in my Heart to day ? Has my Soul been more intent on Heaven ? Have I got further Victory over my corrupt Lusts and Affections to day ? Is my Soul further transformed into the Image of God ? Are his ways more pleasant unto my Soul ? With several other Questions which thou mayest add thy self. As thou goest to Bed use this Ejaculation.

Ejaculation.

O Lord, my Best Performances are infinitely short of what they should be ; in all that I do, Sin is present with me more or less. Bethou graciously pleased so to mortifie it in my Soul, that its sting and strength may be done away, and that I may serve thee in Spirit and Truth, without Interruption, through Jesus Christ our Lord.

TUES

TUESDAY MORNING.

Ejaculation.

Lord, as thy Mercies do surround me, so grant that my returns of Duty may abound; and let this day manifest my Gratitude, by setting forth all my Powers to serve thee.

H Y M N.

Come let's adore the gracious hand,
That brought us to this light;
That gave his Angels strict Command
To be our Guard this Night.

*When we laid down our wearied head,
And sleep seal'd up our eye;
They stood and watch'd about our bed,
To let no harm come nigh.*

*Now we are up, they still go on,
And guide us through the day;
They never leave their Charge alone,
What e'er befalls our way.*

*And, O my Soul, how many Snares
Lie spread before our feet!
In all our Joys, in all our Cares,
Some dangers still we meet.*

Sometimes

Sometimes the Sin does us o'ertake,
 And on our weakness win;
 Sometimes our selves our ruin make;
 And we o'ertake the sin.

O save us, Lord, from all those Darts,
 That seek our Souls to slay:
 Save us from, us and our false Hearts;
 Lest we our selves betray.

Save us, O Lord, to Thee we cry.
 From whom all Blessings spring:
 We on thy Grace alone rely;
 Alone thy Glory sing.

Glory to Thee, Eternal Lord;
 Thrice blessed Three in one!
 Thy Name at all times be ador'd,
 Till time it self be done.

Soliloquy

Not unto me, O Lord, not unto me; but
 to thine own blest Name give all the
 Glory.

When I have apply'd my utmost cares, and
 us'd all the diligence that lies in my power.

What can I do but look up to Thee; and se-
 cond my Endeavours with Prayers for thy
 Blessing?

When I have implor'd thy gracious Mercy; and
 offer'd thee my dearest Sacrifice to obtain it:

What

What can I do, but submit my hopes and expect the event from thy free Goodness?

I know, and thou thy self hast taught me; unless thou defendest the City, the Guard watches in vain.

I know, and my own Experience tells me; unless thou reach forth thy hand, I am presently in danger of sinking.

Every moment of my day subsists by Thee; and every step I take moves by Thy strength.

If thou deny'st, who can compel thy Will, or call in question thy Decrees?

Are we not all thy Creatures, O gracious God? and as helpless Children, hanging at the breast of thy Providence.

Are we not all as Clay in thy hands; to frame us into Vessels of what use thou pleasest?

Behold I confess, O Lord, in thee I live, in thee I move, and have my being.

All my Sufficiency proceeds from thee, and all my Success depends on thy Favour.

Others may tell me the way I should go; but thou alone can'st enable me to walk.

Others may tell me the way; but even they must first be taught by thee.

They must be mov'd by thee to act that charity; and so all at last is resolved into thee.

Should I presume, O Lord, to divide thy Grace, and proudly challenge any share to myself.

Thy mighty Truth stands up against me; and my own Infirmities plainly confute me.

Shouldst thou severely examine my Heart, and ask, who works all Actions therein?

What? Sure

Sure I must needs bow down my head; and from my low dust humbly say:

Nothing am I, O Lord, but what thou hast made me: Nothing have I but what thou hast given me:

Only my sins are intirely my own; which, O may thy Grace, extinguish for ever;

O may all self-presumption die in me; and my whole Confidence live only in thee.

May even my Frailties make me more strong; and my being nothing teach me to be humble.

So shall thy power, O God, be magnified in my Weakness; and thy Mercy triumph in relief of our Misery.

A Prayer.

O God, who art rich in Mercy, who (for thy great Love thou bearest to me, even when dead in Sin) hast quickned me together with Christ; for I confels I was dead in Trespases and Sins, where in times past I walked according to the course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience, among whom I also had my Conversation in times past, in the Lust, of my Flesh, fulfilling the desires of the Flesh, and of the Mind, and was by Nature a Child of Wrath, even as others. But by Grace I am saved, and thou hast raised me, and made me sit in heavenly Places in Christ Jesus; grant that in time to come, I may shew the exceeding Riches of thy

thy Grace, and the Kindness towards me :
 through Christ Jesus ; for by Grace I am saved,
 through Faith, and that not of my self it is thy
 gift, O God ; not of works, lest I should boast,
 for I am thy Workmanship created in Christ
 Jesus unto good works, which thou, O God,
 hast before ordained, that I should walk in
 them ; wherefore enable me, to remember that
 I being in time past a *Gentile* in the Flesh, who
 was called Uncircumcision by that which was
 called the Circumcision in the Flesh, made by
 hands ; that at that time I was without Christ,
 being an Alien from the Common-wealth of
Israel, and a Stranger from the Covenants of
 Promise, having no hope, and without God in
 the World ; but now in Christ Jesus, I who
 sometimes was far off, am made nigh by the
 Blood of Christ. For he is my Peace, who hath
 made both one, and hath broken down the mid-
 dle wall of Partition between us, having abo-
 lished in his Flesh the Enmity, even the Law of
 Commandments, contained in Ordinances, for
 to make in himself of twain, one New Man,
 so making Peace, and that he might reconcile
 both unto thee, O God, in one Body of the
 Cross, having slain the Enmity thereby ; and
 came and preached Peace to me, which was a-
 far off, and to them that were nigh ; for
 through him we both have an access by one
 Spirit unto thee, O Father : Now therefore let
 me no more be a Stranger, but a Fellow Citi-
 zen with the Saints, and of thy Household, O
 God, and be built upon the Foundation of the
 Apostles and Prophets, Jesus Christ himself be-
 ing

ing the chief Corner stone, in whom all the Building fitly framed together, groweth unto an Holy Temple in thee, O Lord, in whom let me also be builded together for an Habitation of thee, O God, through the Spirit, *Amen.*

TUESDAY EVENING.

A Prayer.

A Almighty God and merciful Father, who teachest me by thine Apostle, that Mercy rejoyceth against Judgment; I praise and glorifie thee with all mine Affections, that thou makest me find in my Conscience, the Exposition of that Holy Doctrine; for when I consider the general Condemnation of the wicked World, living in natural Enmity against thee, and that my self being born in that Condemnation, nevertheless it pleaseth thee to speak Peace to my Soul, and seal in my Heart the Remission of my Sins, by a lively Faith, I am rapt up with an holy Admiration, and deeply touched with Humility, Joy, Gratefulness, and Love, looking with bowed head, and fix'd eyes into the depth of thy Mercy. O what depth of Mercy is it, that thou great God of infinite Majesty and Power, hast given thine own Son to redeem thine Enemies! that thine Eternal Son hath taken

taken my Flesh, to give me thy Spirit; that he hath suffered Death to give me Life; that he hath born the weight of thy Wrath, to give me thy Peace. That whereas I was by nature a Child of Wrath, I am adopted now into the Rights of thy Children: Father of Mercies, O that I might know thy Mercy enough, to love thee enough: O God of my Lord Jesus Christ, the Father of Glory, Give me the Spirit of Wisdom and Revelation in the knowledge of him: The eyes of my Understanding being enlightned, that I may know what is the hope of thy calling, and what the Riches of the Glory of thine Inheritance in the Saints, and what is the exceeding Greatness of thy Power towards us, who believe according to the working of thy mighty Power, which thou hast wrought in Christ. O Christ, the great and only Mediator of my Peace with thy Father, how shall I ever sufficiently comprehend the excellency of thy Love, and the Greatness of thy Benefits; I am naturally defiled with Iniquity, but thou hast wash'd me in thy Blood. My sins are a heavy burthen, but thou hast born them upon thine own Shoulders. I am guilty before the Judicial Throne of thy Father, but I am acquitted by thine Intercession. I am unrighteous, but thou hast covered me with thy Merit. Who shall lay any thing to my charge, since Christ justifieth me? And how canst thou condemn me, if the Righteousness of Christ be upon me? My God, I am so far from expecting Condemnation for my sins, that I expect Recompence for the Righteousness of thy Son, now mine own, and no less

Recompence I expect than the Kingdom of Heaven, for no Recompence is too great for the Merit of Jesus Christ, which is mine.

That Harvest by thy Grace, is sure to me, I trust, but 'tis yet in the Blade. Yet I feel the Ear shooting forth within me by thy Peace, which passeth all understanding; whereby I am made certian that thou art my Father, that Jesus Christ is my Saviour, that thy Kingdom is my Inheritance.

But because Sin liveth still in me, and the Flesh is stubborn, the World setting upon me, now with Seductions, now with open Hostility, and Satan's continual work is to trouble the Peace of thy Children, by casting new guilt upon their Consciences. I beseech thee, O great Prince of Peace, to come thy self; and take in thy hands the Reins of my Affections, keeping them in Obedience, under the Empire of thy Spirit; that being ever ruled by him, I may never break Peace with thee by any Rebellion: That being justified by Faith, I may be sanctified by the same: That my Peace being made with thee by the Merit of my Saviour, I may hate Sin, which is the Discord and Hostility against thee, bringing trouble to the Conscience, and setting the Soul at variance with her self. Let Righteousness and Peace kiss each other in my Soul; let thy Peace in my Heart bring forth that right use declared by thy Word, that thou wilt speak Peace unto thy People, and to thy Saints, that they may turn no more unto Bolly: Do this O God of Peace, for the Love of thy Son our Peace-maker. To whom with thee, and the

Ho

Holy Spirit, that sealeth thy Peace in our Hearts,
be Glory for evermore. *Amen.*

Soliloquy.

STill let me sing the Mercies of my God; and
hold and shake a little longer this sweet
Key.

When I, alas! lay buried in the abyſs of no-
thing; his own free Goodness first called me
into being.

He fashioned my Limbs in my Mother's
Womb; and fill'd my Nurſes Breast with Milk.

He enlarged my little steps when I began to
go; and carefully preserved my helpless In-
fancy;

Commanding even his Angels to bear me in
their hands, lest I dash my feet against a Stone.

How many Dangers have I happily escap'd;
and not one of them but was governed by his
Providence!

How many Blessings do I daily receive; and
not one of them but proceeds from his Bounty!

He provided Tutors to instruct my Youth;
and plant in my tender Mind the Seeds of Virtue.

He appointed Pastors to feed my Soul; and
safely guide it in the ways of Bliss.

He founded his Church on an immovable
Rock; to render our Faith firm and secure.

He seal'd his Love with Sacraments of Grace;
to breed and nourish in the Life of Charity.

All this thou hast done, O merciful Lord;
the wise Disposer of Heaven and Earth.

All this thou hast done, and still goest on by infinite ways to gain me to thy Love.

Thou command'st me to ask, and promisest to grant; thou invitest me to seek, and assur'st me to find.

Thou vouchsafest even thy self to stand at the door and knock; and if I open, thou entrest and fillest my Heart with joy.

If I forget thee, thou renewest afresh my memory; if I fly from thee, thou still findest some means to recal me.

If I defer my amendment, thou patiently stayest for me; and when I return, thou openest thy Arms to embrace me.

Surely, O my God! from all Eternity thou hast cast thy gracious Eye upon me.

Surely thy merciful Hand has signed my Lot, and mark'd me out for thy everlasting Favours.

I know thy ways are in the deep abyss; and none can sound the bottom of thy Counsels.

Yet may I safely look on the flowing Streams; and gather this comfort from their gentle course.

When I was not thou freely lovedst me; thou wilt not forsake me now I strive to love Thee:

When I had lost my way, thou soughtest after me; thou wilt not refuse me, now I seek after Thee.

Lord, all I have is deriv'd from thee, and all I expect can come from none but thy self.

Accomplish thine own bless'd purpose in me, and finish these happy beginnings towards me:

For my hopes are great, thou hast chosen me to thy Glory; since already thou so kindly hast dispos'd me by thy Grace.

H Y M N.

H Y M N.

Fain would my Thoughts fly up to Thee,
Thy Peace, sweet Lord, to find:
But when I offer, Still the World
Lays Clogs upon my Mind.

Sometimes I climb a little way,
And thence look down below:
How nothing there do all things seem,
That here make such a show!

Then round about I turn my Eyes
To feast my hungry sight:
I meet with Heaven in every thing;
in every thing delight.

I see thy Wisdom ruling all,
And it with joy admire:
I see my self among such hopes,
As set my Heart on fire.

When I have thus triumph'd a while,
And think to build my Nest;
Some cross Conceits come fluttering by,
And interrupt my Rest.

Then to the Earth again I fall,
And from my low dust cry:
'Twas not in my Wing, Lord, but thine,
That I go up so high.

And now, my God, whether I rise
Or still lie down in dust;
Both I submit to thy blest Will,
In both on Thee I trust.

Guide thou my way, who art thy self
My Everlasting End;
That every step, or swift, or slow,
Still to thy self may tend.

To Father, Son, and Holy Ghost,
One Consubstantial Three,
All highest Praise, all humblest Thanks,
Now and for ever be. Amen.

Ejaculation.

O Lord, let my Soul continually look up
unto thee; guide and keep me in all my
ways from sin and iniquity, and so replenish my
Heart with love to thee, that nothing may be
able to take off my Soul therefrom. I bless thee
for the Mercies of this day: Preserve me through-
out this night from all Sin, and let my Reins
instruct me in the Night seasons, and my Soul
be kept in an holy Frame, through Jesus Christ
our Lord. Amen.

WED.

WEDNESDAY MORNING.

Ejaculation.

O Lord, deliver me from the Corruption
of my own Heart, that so when I die,
this corruptible may put on incorruption ;
let me this day do something that may add to
my comfortable departure out of this Life.
Amen.

H Y M N.

O Pen thine Eyes, my Soul, and see
Once more the light returns to thee
Look round about ; and chuse the way
Thou mean'st to travel o'er the day.

Think on the dangers thou may'st meet,
And always watch thy sliding feet :
Think where thou once hast fall'n before,
And mark the place, and fall no more.

Think on the Helps thy God bestows,
And cast to steer thy Life by those :
Think on the sweets thy Soul did feel,
When thou didst well, and so do still.

Think on the Pains that shall torment,
Those stubborn Sins that ne'er repent :
Think on the Foes which wait above,
To crown the Head of holy love.

Think what at last will be thy part,
 If thou go'st on where now thou art :
 See Life and Death set thee to chuse,
 One thou must take, and one refuse.

O my dear Lord, guide thou my course,
 And draw me on with thy sweet force :
 Still make me walk, still make me tend
 By thee my way, to thee my end.

All Glory to the Sacred Three,
 One undivided Deity,
 As it has been in Ages gone,
 May now and ever still be done. Amen.

Soliloquy.

COME now, my Soul, and chuse ; for Life
 and Death are set before thee.

Chuse while thy gracious Lord allows thee day;
 lest the night of darkness overtake thy neglect.

Chuse, but remember thy Eternity is concerned ;
 and examine well e'er thou makest thy resolve.

Call all the pleasures of the world before thee,
 and ask if any of them be worth such pains.

Ask if to satisfy some irregular Passion can
 recompence the Forfeiture of such Felicities :

Ask if the vain forbidden things thou lovest,
 deserve thy Affection better than thy Maker.

Are they more worthy in themselves, or beneficial to thee ;
 that thou canst prefer them before thy Redeemer ?

Dost

Dost thou expect to be quiet by enjoying them?
or everlastingly happy by their Procurement?

Will they protect thee at the hour of thy Death?
or plead thy cause at the day of Judgment?

O no ; they but deceive me with a smiling
look ; which I too often have proved by dear
experience.

'Tis Heaven alone that yields a true Content ;
'tis Heaven alone that fills us with Delight.

Take then away your flattery, false World ;
and leave me free from better Thoughts.

Turn thou thy face to me, dear Jesus ; and
keep mine Eye still turned towards thee :

That I may look continually on thy glorious
Beauties ; and be ravish'd for ever with the charms
of thy Sweetness.

'Tis thee, chaste Spouse of Souls, 'tis thee a-
lone I chuse ; and dedicate my self intirely to
thy Service.

Thou art my sole and absolute Lord, be thou
my part and Inheritance for ever.

But, O my dearest Lord, do thou chuse me ;
and guide my uninstructed Soul to chuse thee.

O make me chuse to love thee, till I come to
see thee ; and then I am sure I cannot chuse but
love thee.

Here we, alas, move slowly in the dark ; led
on by the Argument of things not seen.

But did we clearly see what we say we believe ;
we soon should change the course of our Life.

Did we but see the Damned in their Flames ;
or hear them cry in the midst of their Torments :

How shou'd we fear to follow them in their
Sins, which we know have plung'd them into all
those Miseries !

H ;

How

How shou'd we strive against the next Temptation ; and cast about to avoid the danger !

Did we but see the Glories of the Saints ; or hear the sweet Hymns they continually sing ?

How shou'd we study to imitate their Lives, which we know have rais'd them to all their Happiness ?

How shou'd we seek all occasions of Improvement ; and make it our business to work out our Salvation ?

Nay, did our Faith but firmly believe the Truths we every day recite in our Creed :

What would we do to attain those Joys ? what would we not do to escape those Sorrows ?

Would half an hour be too long to pray ? or once a week too often to fast ?

Would the Pardon of an Injury be too hard a Law ? or the making restitution too dear a price ?

Durst we return to our sins again ? or spend our time in Idleness and Folly ?

Yet is all this as sure as if we saw it, and would move as much, if we seriously considered it.

If we consider what I'm sure we believe, we should never live as I'm sure we do.

Which of us doubts but e'er long we shall all be dust ? yet which of us lives as if we thought to die ?

Pity, O gracious Lord, the Frailties of thy Servants ; and suffer not our Blindness to lead us into ruin.

Supply our want of sight by a lively Faith ; and strengthen our Faith by thy powerful Grace ;

Make

Make us remember, 'tis no Childrens sport
to gain or lose the Kingdom of Heaven.

Make us chuse wisely, and pursue our choice;
and use as well the means, as like the end.

O set thou right the byass of our Hearts:
that in all our Motions we may draw off from
the World.

That we may still encline towards thee: and
rest, at last, in thy holy Presence.

Thou art our Lord, and we will serve thee in
fear: Thou art our God, and we will love thee
in hope.

A Prayer.

O God, the Father of our Lord Jesus Christ,
who hast created all things by him of
whom the whole Family of Heaven and Earth
is named, and hast by Revelation made known
to the Apostle St. Paul the Mystery of Christ,
which in other Ages was not made known to the
Sons of Men, as it is now revealed unto his Holy
Apostles and Prophets by the Spirit, that the
Gentiles should be fellow Heirs, and of the same
Body, and Partakers of thy Promise in Christ
by the Gospel, whereof he was made a Minister,
according to the Gift of thy Grace, giving un-
to him, by the effectual working of thy Power,
unto him, who (in his own esteem) was less than
the least of all Saints, was this Grace given, that
he should preach among the Gentiles the un-
searchable Riches of Christ and to make all Men
see what the Fellowship of the Ministry, which
from

from the beginning of the World hath been hid in thee, O God. To the intent, that now unto the Principalities and Powers in Heavenly Places, might be known by the Church, thy manifold Wisdom, O God, according to thy Eternal purpose, which thou didst purpose in Christ Jesus our Lord. In whom I have Boldness and Access, with Confidence, by the Faith of him. For this cause I bow my Knees unto thee, O Father, that thou wouldst grant me according to the Riches of thy Glory, to be strengthened with Might by the Spirit, in the Inner Man, that Christ may dwell in my Heart by Faith, that I, being rooted and grounded in Love, may be able to comprehend with all Saints, what is the Breadth and Length, and Depth and Height, and to know the Love of Christ, which passeth Knowledge; that I may be filled with all the fullness of God. Now unto thee, that art able to do exceeding abundantly above all that I ask or think, according to the Power that worketh in me, unto thee be Glory in the Church, by Christ Jesus, throughout all Ages, World without End. *Amen.*

WEDNESDAY EVENING.

A Prayer.

O Holy Father, and most merciful God, grant me the Grace of thy Holy Spirit, whose Fruit is in all Goodness and Righteousness

ness and Truth; that I may follow thee as a dear Child, and walk in Love, as Christ also hath loved me, and hath given himself for me an Offering and a Sacrifice to thee (O God) for a sweet smelling Savour ; but Fornication and all Uncleanness, let it not once be named by me, as becometh a Saint : Neither Filthiness, nor foolish Talking, nor Jestings, which are not convenient ; but rather giving of Thanks : For this I know, that no Whoremonger, nor unclean Person, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Christ, and of God. Let no Man deceive me with vain Words, for because of these things cometh thy Wrath upon the Children of Disobedience. Let me not therefore be a partaker with them : For I was sometimes darkness, but now light in the Lord, and should walk as a Child of Light, proving what is acceptable unto thee, O Lord ; and have no fellowship with the unfruitful Works of Darkness, but rather reprove them : for it is a shame even to speak of those things that are done by them in secret ; but all things that are reprov'd are made manifest by the Light. For whatsoever doth make manifest is light ; wherefore awake thou me, that sleep, and raise me from the dead, and Christ shall give Light : Grant unto me to walk circumspectly, not as a Fool, but wisely, redeeming the time, because the days are evil ; wherefore let me not be unwise, but understanding what the Will of the Lord is, and not be drunk with Wine, wherein is excess, but be filled with the Spirit, speaking to my self in Psalms
and

and Hymns, and Spiritual Songs, singing and making Melody in my Heart to thee, O Lord, giving thanks always for all things unto thee, O God and the Father, in the Name of our Lord Jesus Christ. *Amen.*

Soliloquy.

Lord, how secure and quiet they live, whom thy Grace preserves in Innocence !

The day goes smoothly over their heads, and silent as the shadow of a Dial.

The Spirits of their Fancy run calm and even; and ebb and flow in obedience to reason,

All their Delight is to think on Heaven; and reckon over the joys they shall one day possess.

Till some unruly Passion press to come in, and by its fawning out-side gain admittance.

It promises at first all Joy, all Happiness; but soon discovers its pernicious intent.

Soon it grows bold to undermine their Repose, and open a door to all their Enemies.

So at a little breach of the City wall a whole Army pours in their numerous Body:

Enslaving all that submit to their Violence, and destroying all that make head to resist it.

And such, alas, is their confusion when once they have yielded to the first assault.

Immediately a Throng of tumultuous Spirits croud into their heads; and utterly consume the little remnant of their peace.

O the Distraction of a Life led by Humour;
and the miserable Thralldom of being subject to
our Passions!

How often do they engage us to contend
with others; and imbitter all our days with
Strife and Envy.

How often do they quarrel even among them-
selves; and raise a War in our own Bosoms!

If they by chance agree in one desire, they
many times vex us with their being disap-
pointed.

If they perhaps sometimes succeed; they sel-
dom produce the expected content.

If they delight our corrupted taste, and
we greedily swallow their unwholesome Sweet-
ness.

Then 'tis, alas, they most of all undo us, by
feeding the Humour of our fatal Disease.

Vain at the best, and short are the Enjoyments
of this World; and after a little flattery, betray
us into our ruin.

Save me, O Blessed JESUS, or else I perish;
awake, and with thy speedy Mercy rescue thy
Servant.

Send down thy powerful Grace to sustain my
part; and thorowly reduce these unquiet Disor-
ders:

That I again may return to my former rest;
and constantly enjoy an universal Peace.

Peace with the bad, by bearing their Injuries;
and with the good, by conforming to their
Virtues:

Peace with my self, by subduing Sense to Rea-
son; and with thee, by improving Reason with
Religion.

H Y M N.

H Y M N.

L Et them go court what Joys they please,
 And gain what e'er they court;
 For me, I find but little ease
 In all their gayest sport.

Be thou alone but with my heart;

My God, my only Bliss:
 I shall not murmur at my part;
 Nor envy their success.

They talk of Pleasure, talk of Gain;

None must their Humour cross,
 But well I know their Pleasure's pain;
 Their greatest profit, loss.

Let them talk on, and have not we,

Our Gains, our Pleasures too?
 Pleasures that spring more sweet and free?
 Gains that more fully flow?

Nay, well endur'd, our very pains

To us a pleasure are:
 And all our Losses turn to gain;
 If hopes may have their share.

And sure they may: Such hopes as cheer

The Heav'n espoused breast:
 Hopes that so strangely charm us here,
 What will they be possest?

All

All Glory to the Sacred Three,
All Honour, Power and Praise:
As 'twas at first, still may it be,
Beyond the end of days. Amen.

Soliloquy.

WE are indeed nearer the end of our life;
but what are we nearer the end for
which we live?

What have we done, my Soul; to day, that's
truly advancive to our last great home?

Have we encreas'd our esteem of Heaven; and
settled its love more strongly in our Hearts?

Have we avoided any known Temptation;
or faithfully resisted, when we could not avoid?

Have we interrupted our customary Faults;
and check'd the Vices we are most inclin'd to?

Have we embrac'd the Opportunities of Good,
which the Mercy of Providence has offer'd to
our hands?

Have we industriously contriv'd Occasions
to improve, as we are able, our selves and
others?

Alas, dread Lord, what do we see; when se-
riously we look into our guilty selves!

When we reflect on our former years, nay
even the Follies of this one day:

So many hours mispent in nothing; so ma-
ny abused in worse than nothing.

Pardon, O meek Redeemer, what our Passions
have done; and favourably supply what our
weakness has omitted. Make

Make us hereafter more carefully watch, that
our time unprofitably slide not away.

Make us select every day some fit retreat, to
study the knowledge of our selves and Thee:

Our selves, to correct our many infirmities;
and thee, to adore thine infinite Perfections.

H Y M N.

AND do we then believe
There is a World to come;
Where all this World shall summon'd be,
To take their final doom;

Is there a Heav'n indeed,
To crown the Innocent?
Is there a Hell, and horrid pains,
The wicked to torment?

Are these Eternal too,
And never to have end?
Shall never those Delights decay,
Those Sorrows never mend?

Good God! is all this true?
And sure most true it is;
And yet we live, as if there were
Nothing so false as this.

O quicken, Lord, our Faith
Of these great Joys and Fears;
And make the last day's trumpet
Still sounding in our Ears.

Still

Wednesday Evening.

59

Still may this glorious hope

Shine bright before your Eyes:

We shall at last go up to meet

Our JESUS in the Skies.

Come JESUS, come, and take

Our banish'd Souls to thee;

Come quickly, Lord, that in thy light

Our Eyes thy light may see.

Glory to the Great God,

One Co-eternal Three:

As at the first beginning was,

May now and ever be. Amen.

Ejaculation.

O God who in thy Mercies makest ealy the laborious course of our Lives, with convenient rest, give me, for thy Names sake, Grace to improve this Mercy, composing my Soul more satisfiedly to rest, by a faithful Recollection every Evening how I have spent the day; and grant that reflecting with hearty Contrition on every step I have gone aside, and with thankful Acknowledgment on those thou hast led me aright, I may henceforth be more weary of my wandering Inclinations, and may be more watchful, through Jesus Christ our Lord. Amen.

THURSDAY

Still

THURSDAY MORNING.

Ejaculation.

O Lord, thou who hast at this time raised my Body from natural sleep, keep and preserve my Soul from all spiritual slumber, and grant that I may watch and pray, that I may not enter into Temptation. Guide and preserve me from all evil this day, and all the days of my Life, through Jesus Christ our Lord, Amen.

HYMN.

With all the powers my poor Soul bath,
Of humble Love, and loyal Faith;
Thus low, my God, I bow to thee,
Whom too much Love bow'd lower for me.

Down-busie Sense, Discourses die;
And all adore Faith's Mystery:
Faith is my Skill, Faith can believe
As fast as Love new Laws can give.

Faith is my Eye, Faith strength affords:
To keep pace with those powerful words:
And words more sure, more sweet than they,
Love could not think, Truth could not say.

O dear Memorial of that death,
Which still survives and gives us breath!

Live

Thursday Morning

61

G. Live ever bread of life, and be
My Food, my Joy, my all to me.

Come, glorious Lord, my hopes encrease ;
And fill my Portion in thy Peace :
Come, hidden life, and that long day
for which I languish, come away.

When this dry Soul those Eyes shall see,
And drink the unsealed source of Thee :
When glory's Sun faith's shade shall chase,
And for thy veil give me thy face.

Soliloquy.

Thus does our gracious Lord invite ; and
shall we not go ? Shall Sinners dare to
sit down at his Table ?

Thus he invites, and shall we not go ? shall
Wretches presume to refuse his Call ?

Rise then, my Soul, and take thy swiftest
Wings, and fly to the Presence of this great
Mystery.

Soon as thou comest, bow low thy head, and
humbly adore our gracious God.

Our God, who is come thus far to meet us,
and brings along with him a whole Heaven to
entertain us.

Arise, and leave the World behind thee, and
run with gladness to salute thy Lord.

Enter the Palace of that admirable Tabernacle,
the House of his own most glorious Residence.

There we shall by Faith see the Eternal Word,
that descended from Heaven to become Man
for us.

There

There we shall see the Lord of Glory, represented by the visible Signs of Bread and Wine.

There we shall see the Prince of Peace ready to reconcile us with his Father.

Can we acknowledge thy supreme Veracity, and not believe (were they possible) still greater wonders?

Can we behold such wonderful and peerless Love, and our Souls not melt within us?

None but a more than Infinite Goodness would ever have imparted so dear, and tender, and rich a Blessing.

Soliloquy.

Lord who are we, unworthy Sinners, that thus thou regardest our wretched dust?

What is all the World compared to Thee, that thus thou seemest to disregard thy self?

'Tis for our sakes, and to draw us to thy Love, that thou tookst our Nature upon thee.

'Tis for our sakes, and to spare the Infirmitie of our Nature; that thou makest use of these Symbols.

Blessed, O JESUS, are those that see thee by Faith, and the Soul that reverently adores Thee:

Blessed yet more is the Heart that desires thy coming; and longs to see thee in thy beautiful self.

O thou eternal Lord of Grace and Glory; our Joy and Portion in the Land of the Living!

What

What hast thou there prepared for thy Servants ; who bestows such Pledges of thy Bounty here !

What dost Thou there reserve in thine own Kingdom, who givest us so much in this Place of Banishment !

How will thy open Vision transport our Souls ; when our dark Faith yields such delight !

Nothing on Earth so sweet, as to kneel whole hours before thee ; and one by one consider thy innumerable Mercies.

What must it be in Heaven to shine continually before Thee ; and all in one contemplate thy unspeakable Glories !

O my adored Redeemer, when will that happy day appear, that mine eyes may behold thee without a Veil ?

When will these Clouds and shadows pass away ; that thy Beams may shine on me in their full brightness.

Object not against me, dearest Lord, that none can see thy face and live.

Those Fears thy love has changed, and all my hope is now to live by seeing thee :

Say not, O thou mild and gracious Majesty ! if I approach thy Presence, I must die.

Rather Instruct me so to die, that I may live for ever in thy presence.

A Prayer.

Blessed and glorious Lord God, thy Mercies are infinite, and thy Long-suffering and Patience

Patience exceeding great, else had not I, a poor wretched, miserable Sinner, been spared so long, considering my many Provocations against thee, in thought, word, and deed; but thou hast exalted thy Mercy above all thy Works, and of thine infinite Goodness hast preserved me this night, and given me the Light of this day: Lead me, I beseech thee, O Lord, and guide me this day, in the way of all Truth and Righteousness, and so govern all my Actions, that I may not run into any sin, or danger; but that all my Actions may tend to thy Glory, and the discharge of my Duty, in my Life and Conversation; Defend and deliver me also from all Temptations and afflictions in this sinful World, and from all mine Enemies, and from all the Deceits and Dangers of Satan, the deadly Enemy of Mankind: Kindle in my heart and affections a fervent Zeal to do thy Will; and let me embrace thy holy Word, and walk in thy ways; strengthen me with thy Holy Spirit, boldly and constantly to profess the Honour and Service of thy Great Name. O Lord, strengthen my weak Faith; kindle it more and more in Love and Fervency towards thee, and in all Christian Love towards my Neighbour: Give me to be content with whatever State thou in thy goodness measure unto me, and the sober use thereof, and to be thankful for them. Keep my wandering Will and Affections from all evil Thoughts, my Tongue from profane and lewd Speeches, my Body and every part thereof from all sinful Actions. Let my Love, Delight, Hope and Confidence be only upon thee:

thee : And grant that I may lead my whole Life and Conversation so, that I may live in thy Fear, and die in thy Favour : that I may also rise again to live for ever and ever with my Lord Jesus. *Amen.*

THURSDAY EVENING.

of Prayer.

O Heavenly Father, the Giver of all good things, and the Protector of all those that love thee, I yield thee most humble and hearty Thanks, not only for keeping and preserving me this day, but also all my Life, that neither enemies have prevailed against me as they might, nor any other danger, which in this Life is incident to Mankind, hath overcome me ; but that thou, as a loving Father, and careful Provider, hast provided for me all things that are necessary ; for which thine inestimable Love I cannot sufficiently praise thee. O Lord, forgive me mine Offences, which I have this day committed against thy Holy Majesty : Pardon them for Christ's sake, and vouchsafe me thy Grace to amend my Life, and to return unfeignedly unto thee, in serving of thee : And since I cannot have a Being without thy continual protection, be pleased to extend the same towards me, a wretched Creature, this night, that may take my rest with thee until the Morning ; and that I may then give my self to the fulfilling

of my Duty, and the discharge of my Calling, and the doing of thy Will unto my Life's end. Hear me, I beseech thee, for these things, and for all things necessary for me, and for all others whom thou hast commanded me to pray for, even for such as are in any kind of Affliction in Body or in Mind. O Lord, strengthen them, and keep them and me, and keep me and mine this night, and for evermore. All which I humbly beg of thy Holy Majesty, in and through Jesus Christ our Lord. *Amen.*

Soliloquy.

WHO will give me this happy Favour ; that I may find my God alone ?

That I may find him in the silence of retirement ; where the Noise of this World can no way interrupt us.

But that my God may speak to me, and I to him ; as dearest Friends converse together.

That I may unfold before him all my wants ; and freely ask the Charity of his Counsel.

What shall I do, O my gracious Lord, to be happy here ? What shall I do to be happy hereafter ?

Nature has already thus far taught me that, in all I undertake ; I seek my own good.

Only I have cause to fear, I may mistake that good ; and set up an Idol instead of Thee.

Unless my God vouchsafe to instruct me, and shew my Soul its true Felicity.

Thursday Evening.

67

Hark, how the Eternal Wildom gives the advice ; and let every Word sink deep into thy Soul.

Seek with thy first endeavours the Kingdom of Heaven ; and all things else shall be added to thy wish.

Love with thy whole Affections the Enjoyment of thy God ; and all things else shall conspire to thy happiness.

All these, my Lips confess, are excellent Truths ; but when, O my God, shall my Life confess them ?

When shall I perfectly overcome my Passions ; and guide them so, that they may draw me to thy light ?

While they are mine, alas, I cannot govern them ; behold, dear Lord, I offer them all to thee.

Check thou their lawless Motions by thy Grace, lest they violently carry me away from my Duty.

Wean thou my Heart from the Follies of this World ; and quicken its appetite to thy solid Joys.

That I may hunger and thirst perpetually after thee ; and those glorious Promises thou hast made to thy Servants.

That my whole Soul may seek thee alone ; since thou alone art all my Heaven.

Soliloquy II.

When, O my Soul, shall thy God find thee alone, free from those busie Thoughts that fill thy Head?

O with what ready Charity would he then instruct thee, and let thee into his blessed Secrets!

Himself would become thy familiar Guest, and dwell with thee in perpetual Joy.

Lord, thou must enter first, and chase those Fancies away, and consecrate my Soul a Temple to thy self.

Take thou entire possession, and hold it fast forever, and suffer not the Enemies of my Peace to return.

Sit thou as Sovereign King, and absolutely command; for thy Government is mild, and Rewards are infinite.

What hast thou promised, gracious Lord, to him that receives thee with an humble love?

All that's contain'd in those sweet and mistick words, *He dwells in me, and I in him.*

O blessed words, if once my Soul can say, *He dwells in me, and I in him.*

He is my refuge in all Temptations: He is my comfort in all Distresses.

He is my security against all Enemies: *He dwells in me, and I in him.*

What can an infinite Bounty give greater than it self? and what can an empty Creature receive greater than his God?

O glorious God, my life, my joy; and the only center of all my hopes!

Were my unsteady Soul once united to thee; or once had relish'd the Sweetness of thy presence:

How would all other Company seem dull and tedious; and the whole World be bitter to my taste?

How would my Thoughts cleave fast to thee; and gladly seal this everlasting Covenant!

If thou, O Lord, wilt dwell with me, my Heart shall continually attend on thee.

Night and day will I sing thy Praises; and all my life long adore thy Mercies.

H Y M N.

Come, my Thoughts, that fondly fly
At every Toy which passeth by;
Spending so your strength in vain,
While what you court you ne'er can gain.

Come, fond Man, who sure must be
Quite tired with all this Life can see;
Losing oft thy hope and time:
Come, take advice of this plain rhyme.

Seek no more abroad thy rest;
But seek at home, in thine own breast:
Let thy mind from guilt be clear;
Then look for all thy comfort there.

With thy Self, and with thy God,
 Delight to make thy chief abode :
 There repose secure and free,
 And no mischance can trouble thee.

Should Death it self thy Walls assait,
 Still thou art safe, and canst not fail :
 Still thy Soul thine own, and she
 To a new house remov'd shall be.

New and lasting there above,
 All built and furnisht with pure love :
 There shall thū woud-wall of thine,
 Repair'd, the brightest Stars out-shine.

There thy Lord, who feeds thee now
 With his own flesh, will more bestow :
 He came down, to be like thee ;
 Thou shalt go up, and like him be.

King of Glory ! King of Peace !
 May these my Praises never cease :
 Still may I adore thy Throne,
 Still bow and sing to Thee alone. Amen.

Ejaculation.

O Lord, let not this vain World take up my
 Thoughts, but make such a glorious dis-
 covery of thy glorious Majesty, as may attract
 my whole Thoughts and Affections to thee ;
 that nothing may be able to separate me from
 the Love of God which is in Christ Jesus. A-
 men.

FRIDAY MORNING.

Ejaculation.

O Lord, who hast taught us, that Flesh and Blood cannot enter into the Kingdom of God, give me Grace so to curb and resist its Motions, that I may wholly follow the Dictates of thy Holy Spirit, and may be mortified to all the Pleasures of this Life, that I may be fitted for a better, through Jesus Christ. *Amen.*

Soliloquy.

TO thee, O God, we owe our wholeselves ;
for making us after thine own Image.

To thee, O Lord, we owe more than our
selves ; for redeeming us with the Death of
thine only Son.

Nor were our ruins so soon repair'd ; as at
first our Being was easily produc'd.

Thy Power to create us said but one word ;
and immediately we became a living Soul.

But thy Wisdom to redeem us both spake much,
and wrought more, and suffered most of all.

To redeem us, he humbled himself to this low
World ; and all the Infirmities of our misera-
ble Nature.

He patiently indur'd Hunger and Thirst ; and
the malicious Affronts of enraged Enemies.

How many times did he hazard his Life, to
sustain with courage the Truths of Heaven !

How many Tears did he tenderly weep, in
compassion of his blind ingrateful Country!

How many drops of Blood did he shed in
that doleful Garden; and on the bitter Cross!

The Cross, where, after three long Hours of
Grief and Shame, and intollerable Pains.

He meekly bow'd his fainting Head; and in
an Agony of Prayer yielded up the Ghost.

So sets the glorious Sun in a sad Cloud; and
leaves our Earth in Darkness and Disorder.

But goes to shine immediately in the other
World; and soon returns again, and brings
us light.

And so dost Thou, dear Lord, and more;
thy very darkness is our light.

'Tis by thy Death we are made to live; and
by thy Wounds our Sores are heal'd.

O my ador'd Redeemer, who took'st upon
thee all our Miseries; to impart to us thine own
Felicities:

Can we remember thy Labours for us; and
not be convinc'd of our Duty to Thee?

Can our cold Hearts recount thy Sufferings;
and not be inflam'd with the Love that suffer'd?

Can we believe our Salvation cost thee so
dear; and live as if to be sav'd were not worth
our pains?

Ingrateful we, how do we slight the Kind-
ness of our God! how carelessly comply with
his gracious Designs!

For all his Gifts he requires no other return,
than to hope still more, and desire still greater
Blessings.

For all his Favours he seeks no other praise
than our following his steps to arrive at his
Glory.

O Glorious JESUS! behold to thee I bow, and
humbly kiss the Dust in honour of thy Death.

Behold, thus low I bow to implore thy Bless-
ing, and the sure Assistance of thy special
Grace.

That I may wean my Affections from all vain
Desires; and clear my Thoughts from all im-
pertinent Fancies.

Then shall my Life be intirely dedicated to
thee; and all the Faculties of my Soul to thy
holy Service.

My Mind shall continually study thy Know-
ledge; and my Will grow every day stronger
in thy Love.

My Memory shall faithfully lay up thy Mer-
cies; and both Tongue and Heart shall sing for
ever.

H Y M N.

Tune now your selves, my heart-strings, high,
Let us aloft our voices raise;
That our loud Song may reach the Sky,
And there present to Thee our praise.

To thee, blest JESUS, who cam'st down,
From those bright Spheres of Joy above;
To purchase us a dear-bought Crown,
And woo our Souls to espouse thy love.

Long had the World in darkness sat,
 Till Thou and thy All-glorious Light
 Began to dawn from Heaven's fair Gate,
 And with thy Beams dispel their Night.

We too, alas ! Still there had stood,
 As common Slaves in the same shade ?
 But mercy came, and with his Blood
 Our general Ransome freely paid.

Not all the spight of all the Jews,
 Nor Death it self could him remove :
 Still be his blest designs pursues ;
 And gives his Life, to take our Love.

And now, my Lord, my God, my All !
 What shall I most in Thee admire !
 That Power which made the World, and shalt
 The World again dissolve with fire ?

O no ; thy strange Humility,
 Thy Wounds, thy Pains, thy Cross, thy Death :
 These shall alone my wonder be,
 My health, my joy, my Staff, my breath.

To Thee, great God ! to Thee alone,
 Three Persons in one Deity :
 As former Ages still have done,
 All Glory now, and ever be. Amen.

A Prayer.

O Eternal God, my merciful and loving Father in Christ Jesus our Lord, I render unto thy Majesty due praise and thanks for thy Fatherly goodness, in protecting me this night from many dangers and damages, which might justly have happened unto me, if thou shouldst strictly have observed what I have deserved, and how I have sinned against thy Law; and now (I beseech thee) to keep and protect me this day also: Preserve me and mine in thy Fatherly Providence, and all those that depend upon them: Have mercy upon me (O God) have mercy upon me, and of thy wonted goodness forgive me all my transgressions, especially those which I have committed this night against thy Sacred Majesty. Shew me the light of thy Countenance, and let me find comfort in the remorse of my Conscience.

Bless me (O Lord) and water me with the dew of thy Blessings, and let the drops of thy Sons Blood shed for my sins (and yet crying for mercy) distil into my heart by a lively Faith, for the comfort of my Soul, and the amendment of my Life.

I beseech thee (O Lord) take from me all manner of darkness, unbelief, infidelity, carnal lusts and affections, and so strengthen me with thy Grace, that the Bark of my weak Faith sink not through the Storms of Satan's Temptations, nor my hopes be overturned thro' the

the weight of my unworthiness, nor any of thy good Graces, extinguished or blemished by the ways of a wicked Conversation. Enter thy Judgments into the Tables of my heart, that I may be content to set apart some time to muse of all thy Commandments; and that I may have more earnest delight in Meditation of thy Sacred Word, than the Kings of Nations take to reflect on their great Authority. Be mindful of me, which I happen to forget my self, and think upon me, O Lord, at all times.

Keep me (O Lord) this day, preserve me and mine, that we be neither turned aside to the Right or Left hand; but grant us thy help and assistance, that we may improve this day to the shewing forth of the honour and glory of thy Holy Name, and the managing of our Worldly business in thy fear, through Jesus Christ our Lord and only Saviour. *Amen.*

FRIDAY EVENING.

A Prayer.

O Most mighty Lord God, and most merciful and loving Father, in thy Son Jesus Christ, I sinful Creature am bold to return unto thee all possible praise and thanks, for all thy great and manifold favours, which thou in thy mercy, hast from time to time vouchsafed unto me a sinful wretch, who am full of sin and iniquity. I beseech thee favourably to hear my imperfect

fect Prayers, and to grant my requests and need-
ful Suits, which I make unto thee at this time:
Forgive me, I intreat thee, good Father, all
the sins that I have committed from day to day
against thy Divine Majesty, and suffer me not,
O Lord, to offend thee any more hereafter, that
neither Sin nor Satan, nor any unruly Passions,
may have dominion, or reign any longer in my
mortal Body ; for I confess, I have herein
done wickedly, and have broken all thy Com-
mandments, for which, thou mightest in thy
secret Justice, punish me both in Soul and Body
with eternal Death. Besides, those sins which I
have this day committed, forgive me, O Lord,
all my sins past, and blessed be thy Name, that
thou hast kept me this day in my going out,
and in my returning home. O Lord, watch
over me this night, and be thou my defence and
protection from all dangers, casualties, and
troubles : Grant that I be not overcome with
any fantasies and dreams, or other temptations,
but that I may fully set my mind upon thee,
love thee, fear thee, and rest in thee : And thou,
O Lord, waken me again in due time, that I
may behold the light of the next day, to my
comfort ; still prepare my heart and mind to
thy Service every day, and my whole life time
in truth and sincerity, that when I have run
the short Race of this mortal life, thou mayest
be pleased to call me to be partaker of a better,
and so I may live and die, and ever remain
with thee, in thy Heavenly Kingdom, through
Jesus Christ our only Lord and Saviour. Amen.

Soliloquy.

Soliloquy.

MY Soul, when thou art thus retir'd alone;
and fitly dispos'd for quiet thoughts.

Never let the greatness of another molest thy
Peace, nor his prosperous condition make thee
repine.

Say not in thy Heart, Had I that fair Estate,
or were intrusted with so high a Place;

I should know how to contrive things bet-
ter, and never commit such gross mistakes.

Tell me, How dost thou manage thine own
Employments, and fit the little room thou hold-
est in the World?

If thou hast leisure, art thou not idle, and
spendst thy precious time in unprofitable follies.

If thou art busie, art thou not so too much?
And leav'st no time to provide for thy Soul?

Do thy riches make thee wise, and generously
assist the innocent poor?

Does thy poverty make thee humble; and
faithfully labour for thy little family?

Dost thou in every state give thanks to Hea-
ven; and contentedly subscribe to its severest
decrees?

Canst thou rejoicingly say to God, O my a-
dor'd Creator! I am glad my lot is in thy hands?

Thou art all wisdom, and see'st my wants:
Thou art all goodness, and delightest to relieve
me.

Under thy Providence I know I am safe;
what ever befalls me, thou guidest to my ad-
vantage.

If

If thou wilt have me obscure and low, thy blessed Will, not mine, be done.

If thou wilt load my Back with crosses, and imbitter my days with grief or sickness,

Still may thy blessed Will, O Lord, be done; still govern thy Creatures in thine own best way.

Place where thou pleasest thy other favours, but secure to my Soul a portion in thy love.

Take what thou wilt of the things thou hast lent me, but leave in my heart the Possession of thy self.

Let others be preferr'd, and me neglected; let their affairs succeed, and mine miscarry.

Only one thing I humbly beg, and may my gracious God vouchsafe to grant it.

Cast me not away from thy presence for ever, nor wipe my name out of the Book of Life:

But my eternal hopes, let them remain, and still grow quicker as they approach their end.

H Y M N.

TIS not for us, and our proud hearts,

O mighty Lord! to chuse our parts;

But act well what thou givest:

'Tis not in our weak power to make,

One step o'th' way we undertake,

Unless thou us relievest.

What thou hast given, Thou canst take,

And when thou wilt new gifts canst make;

And flows from Thee alone:

When

When thou didst give it, it was thine,
 When thou retookst it, 'twas not mine;
 Thy Will in all be done.

It might perhaps too pleasant prove,
 Too much attractive of my love:
 To make me less love Thee:
 Some things there are, thy Scriptures say,
 And reason proves that Heaven and they
 Do seldom well agree.

Lord! let me then sit calmly down,
 And rest contented with my own,
 That is what thou allowest:
 Keep thou my mind serene and free,
 Often to think on Heav'n and Thee,
 And what thou there bestowest.

There let me have my portion, Lord!
 There all my losses be restor'd,
 No matter what falls here:
 It's not enough that I shall sing,
 And love for ever my bless'd King,
 Whose goodness brought me there?

Great God, as thou art One, may we
 With one another all agree,
 And in thy Praise conspire:
 May Men and Angels join and sing
 Eternal Hymns to Thee their King,
 And make up all one Quire.

Ejaculation.

Ejaculation.

O Lord, do thou so enlighten my Soul, that by faith I may see greater Riches in the Cross of Christ, than in all the Treasures of this World ; that if ever it please thee to call me out to suffer for thy Name, I may count it the greatest honour that could be put upon me, that I may overcome in and through him who loved us, and gave his Life for us, and be received into those Blessed Mansions above, which he hath prepared for us. *Amen.*

SATURDAY MORNING.

Ejaculation.

O Lord, give me in every thing I do to have Death and Judgment in my Eye, that I may not hazard upon any thing that I would be afraid to do, if I expected to die next moment, that so I may keep my self from sin and iniquity, and make it my great endeavour to advance every day in Holiness, through Jesus Christ our Lord. *Amen.*

H Y M N.

H Ark, my Soul, how every thing
Strives to serve our bounteous King.
Each a double tribute pays,
Sings its part and then obeys. *Nature's*

Nature's chief and sweetest Quire
Him with chearful notes admire:
Chanting every day their Lauds,
While the Grove their Song applauds.

Though their Voices lower be,
Streams have to their melody;
Night and Day they warbling run,
Never pause, but still sing on.

All the Flowers that gild the Spring,
Hither their still Musick bring:
If Heav'n blest them, thankful they
Smell more sweet, and look more gay.

Only we can scarce afford
This short Office to our Lord:
We, on whom his Bounty flows,
All things gives, and nothing owes.

Wake for shame my sluggish Heart,
Wake, and gladly sing thy part;
Learn of Birds, and Springs, and Flowers,
How to use thy Nobler Powers.

Call whole Nature to thy aid,
Since 'twas He whole Nature made;
Joyn in one eternal Song,
Who to one God all belong.

Live for ever, glorious Lord!
Live by all thy Works ador'd:
One in Three, and Three in One,
Thrice we bow to thee alone. Amen.

Soliloquy.

Soliloquy.

Blessed are they who so improve their time,
that they leave none for idle and unprofitable Thoughts.

Blessed are they whose business, though never so urgent, does not hinder them from looking into their own Souls.

But more happy are they, who, in all their labours, have their Thoughts running out on the Joys above.

Who are incessantly working out the Work of their Salvation, making their Calling and Election sure.

And while their Bodies are bowed down with Labour, can raise up their Minds to Heaven,

And, while they are tied to their Beds with Sickneſs, can yet move on towards their eternal Rest.

Often they rejoyce with themselves alone, and silently say in their contented Hearts.

Here we, alas, are narrowly confined, and our time entertained with trivial Affairs ;

But hereafter we expect an unbounded enlargement ; and the same glorious Office with the blessed Angels.

Here we are subject to a thousand Miseries ; and the most prosperous Life is vain and short.

But hereafter we expect an Infinity of Joy, and the solid Pleasures of Heaven for ever.

I, too, O gracious Lord, who now adore Thee: and in thy Presence thus sing unto Thee:

I humbly pray Thee, guide me in the middle path, that I never decline to any vicious extremity.

Deliver me from the stormy Sea of business; and the dead water of a slothful Life.

Lest I be cast away by forgetting thee; or become corrupted by neglecting my self.

Make me sometimes at least, recollect my thoughts; how much soever my condition distract me.

Make me, look up with Confidence in my God; how low soever our Afflictions depress us.

Make me look up to the eternal Mountains; and feed my Soul on this sweet hope;

The day will come, when out of this dark World, I shall joyfully ascend to that beauteous light.

The day will come, and cannot be far off; when I rest for ever in the bosom of Bliss.

Soliloquy.

HAppiest of all, O Lord, are they whose very business is thy service.

Who not only bestow an interrupted glance, but steadily fix their Eyes on Thee.

Who not only visit thy house sometimes; but night and day dwell in thy presence.

If the Sun rise, it finds them at their Prayers, and when it sets leaves them at the same sweet task.

Every

Every Place is a Church to them; and every Day a holy Sabbath.

Every object an occasion of Piety; and every accident an exercise of Virtue.

Do they behold the beauteous Stars; they presently adore their great Creator.

Do they look down on the fruitful Earth; they instantly begin to praise his Bounty.

Let War or Peace do what they will; and the inconstant World reel up and down.

They pass through all as unconcerned, and smoothly go on their regular course.

Looking still up to that glorious Life above; and entertaining this present in hope and solitude.

If they depart sometimes from their proper Center; and forsake a while their beloved retirement.

'Tis to approach, and give light to others; and enflame some cold or luke warm heart.

While they are thus abroad, their minds are at home with Thee; and nothing can divide them from thy dear presence.

Yet do they wisely make hast to return; and enjoy Thee alone in their little Cell.

There Thou receivest them as familiar Friends, and freely admittest them to thy secret sweetness.

Thou givest them a taste from thine own full board, and overflowest their Hearts with the Wine of gladness.

Often they feel a little Beam from Heaven strike gently, and fill their Breasts with Light.

Often

Often that gentle Light is kindled into Flame,
and chafely burns with pure Desires:

Desires that still mount up and aim at Thee;
the supernatural Center of all their hopes.

O happy state of reverend Discipline! free
from the cares and tumults of this Word:

Free from the dangerous allurements of sin;
and perpetually solicited with engagements to
Virtue.

Where they live in purity, and quickly rise,
and make swift advances in the way to Heaven.

Where they live in purity, and die with
confidence; and go to sing among the Quires
of Angels.

Blest Providence! who governest all things
in perfect Wisdom; and assignest to every one
his proper place:

If thou hast pleased to dispose our lives in
circumstances less favourable than these:

O let thy powerful hand supply our wants,
and lead us on in our low Path:

That, at least, afar off we may follow them,
who strive to tread so near thy steps.

So shall we too, though slowly, arrive at the
rich inheritance of that holy Land:

So shall we gladly enter those Blissful Gates;
and dwell for ever in the City of Peace.

H Y M N.

MY God, to Thee our selves we owe.
And to Thy bounty all we have:

Behold

Saturday Morning.

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Behold to Thee our praises bow,
And humbly thy acceptance crave.

If we are happy in a Friend,
That very Friend 'tis thou bestow'st:
His pow'r, his will, to help our end,
Is just so much as thou allow'st.

If we enjoy a free estate,
Our only Title is from Thee:
Thou mad'st our lot to bear that rate,
Which else an empty Blank would be.

If we have health, that well tun'd ground,
Which gives the Musick to the rest:
It is by thee our air is sound,
Our Food secur'd, our Physick blest.

If we hope one day to view
The glories of thy blissful Face:
Each drop of that refreshing dew
Must fall from Heav'n, and thy free grace.

Thus then to Thee our praises bow,
And humbly thy acceptance crave:
Since 'tis to thee our selves we owe,
And thy bounty all we have.

Glory to thee great God alone;
Three Persons in one Deity!
As it has been in ages gone;
May now and still for ever be. Amen

A Prayer.

Most merciful Father, when I compare mine iniquity with the greatness of thy Benefits, I feel in my heart a compound of humble Repentance and hearty thankfulness. For what am I by Nature but a Child of Wrath conceived in Iniquity? which Original corruption I have since encreased, with innumerable actual transgressions. And yet, O Lord, where sin abounded, thy grace hath much more, and thine infinite Love hath prevented me, when I was thine Enemy. Lord, who am I, that thou great Maker and Sovereign of Heaven and Earth, possessest with infinite Glory, and dwelling in a Light not to be approach'd unto, wouldest grace me so much as to make me one of thy Children, and enrich me with the Inheritance of thy Kingdom; that thou wouldest give me thy Beloved Son for the price of my Redemption, which I may present unto thee by Faith; that thou wouldest give me thy good Spirit to seal my Adoption, and work my Regeneration, and say to my Soul, Soul, I am thy Salvation.

With what wonders of Mercy was that Salvation purchased for me! Thine only Son in whom thou art well pleased, must put on an infirm Flesh like unto mine, to make me like unto him by his good Spirit. He must make himself a Servant to make me free. He must suffer Death to give me Life. He must cry, My God, My
 God,

God, Why hast thou forsaken me, to bring me back to my God whom I had forsaken. He must overcome Death, to intitle me to his Victory. He must ascend into Heaven, and there, sit at the Right hand of his Father, that I may be blest with all Spiritual Blessings in heavenly places in Christ.

O Father of Mercies, the great, the good, the wonderful, be pleased to add to these thy Mercies, one more, even the thankfulness of my heart, answerable, as far as Man's capacity can reach, to the greatness of the obligation. O that thou wouldest grant me according to the Riches of thy Glory, to be strengthened with might by the Spirit in the inner Man; that Christ may dwell in my heart by Faith, that I being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth and length, and depth and height, and to know the love of Christ which passeth knowledge, that I may be filled with the all-fulness of God.

Most gracious God, I expect from the Riches of thy Glory, to be filled in Heaven with all thy fulness, by the blessed Contemplation of thy Face. But even in this present weak condition of mine, be pleased to pour into me some drops of that fulness, enough to fill this small frail Vessel with thy Love, and a feeling resentment of thy Bounty. And as all things about me speak to me of thy Love, so let all things help me to be thankful, and to acknowledge and love him that loved me so much in Christ Jesus.

'Tis true, Lord, that even thine Enemies enjoy out of thy bounty, the Light and Heat of the Sun, and the Fertility of the Earth, and in thee live, and move, and have their Being. But I enjoy all these benefits with a better Title, and relish in the very Bread which I eat, and the Air which I breath in, thine Eternal Love in thy beloved Son. For since thou hast Elected me in him, and Redeemed me by him, it is by him also that I enjoy all other Benefits.

What shall I render unto thee for all thy benefits; for thy Fatherly care and providence over me, all my life long? How hast thou delivered me in and from dangers, held up my going, and brought me back when gone astray? How graciously hast thou recovered me by Repentance, by thy Word, Spirit, by thy Gifts, by thy Rods; sometimes plucking me with fear out of the Fire, sometimes drawing me with Love? How powerful are the comforts of thy Spirit, assuring me of thy reconciliation with me, giving me a fore-taste of Eternal Life.

What shall I render unto thee for so many benefits; Lord, I have nothing but thine? I will consecrate unto thee this Body and Soul which thou hast made and redeemed. My understanding shall meditate on thee, my Heart love thee, my Mouth praise thee, all my Faculties glorifie thee. And because my goodness extendeth not unto thee, I will endeavour to make it extend to the Saints which are on Earth, in whom is all my delight. I will Feed the Hungry, Cloath the Naked, Visit the Sick and Imprisoned. O Lord, let my holy Resolution be attended

attended with holy Actions, and that my Life may be a continual thanksgiving in Thoughts, Words, and Actions, through Jesus Christ our Lord. *Amen.*

SATURDAY EVENING.

A Prayer.

O Most gracious God and loving Father, who knowest my down-lying, and my uprising, and art near unto all that call upon thee in truth and sincerity: I wretched Sinner do beseech thee to look upon me with the Eyes of thy Mercy: Father, I beseech thee, let thy Holy Spirit work in me such a serious Repentance, as that I may with tears lament my sins past, with grief of heart be humbled for sins present, and with all my endeavours resist the same sins for the time to come. And now, O Lord, I bless thee for my Health, Food, Raiment, and Prosperity, and more especially, that thou hast defended me this day now past, from all dangers and perils both of Body and Soul, furnishing me with all necessary good things, that I stand in need of; and as thou hast ordained the Day for Man to travel in, and the Night for him to take his rest, so I beseech thee sanctifie unto me this Nights Rest and Sleep, that I may enjoy the same as thy sweet blessing and benefit, that so this dull and wearied Body of mine being refreshed with moderate Sleep, I may be better en-

abled to walk before thee, doing all such good works as thou hast appointed, when it shall please thee of thy Divine Goodness, to waken me the next Morning ; more especially I beseech thee to prepare me for thy Service to morrow ; it is thine Holy Day, O Lord, prepare me for the sanctifying of the same, that I may not spend it in mine own Lust and Pleasures ; but that my chief delight may be to consecrate it to thy Glory and Honour ; and that ceasing from the works of Sin, as well as from the works of my ordinary Calling, I may through thy blessing, feel in my heart, the beginning of that Eternal Sabbath, which in unspeakable Joy and Glory, I shall celebrate with the Saints and Angels, to thy Praise and Glory, in thy Heavenly Kingdom for evermore.

Keep my heart, O Lord, in thy fear, and guide all the course of my Life by thy favour, and prepare me against the hour of death and dissolution, that if thou shouldst this Night make my Bed in the dark, and turn my Sleep into Death, I may live and die unto thee who livest everlastingly. These Graces, and all other Blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the Name and Mediation of Jesus Christ thy Son. *Amen.*

Soliloquy

Soliloquy I.

THis life indeed is the way we must walk ;
but this alone cannot bring us to our end.

E'er we arrive at our appointed home, we
must be led through the Gate of Death ;

Where we shall absolutely be stript of all we
have ; and carry nothing with us but what we
are.

Where we not only must quit the whole World ;
but leave behind us even part of our selves.

Hast thou, my Soul, seen some Neighbour
die ? And dost thou remember those circum-
stances of sorrow ?

We are sure the case e'er long will be our
own ; and are not sure but it may be very soon.

Have we our selves been dangerously sick ;
and do we remember the thoughts we had then ?

How we resolve to correct our Passion ; and
strive against the vices that particularly endan-
ger us ?

'Twill come to this again ; and no reprieve
be found to stay one single minute the hand of
Death.

But he immediately will seize upon us, and
bear us away to the Region of Spirits.

There to be ranged in our proper place ; as
the course of our Life has qualified us here.

Nor is this all, to expire and die, and dwell
for a time in a place of separation :

We must expect another day, a day of pub-
lick accounts, and restitution of all things.

When the Arch Angel shall sound his Trumpet ; and proclaim aloud this universal Summons.

Arise, you Dead, and come to Judgment ; arise, and appear before the Throne of God.

Then shall the little heaps of Dust immediately awake : and every Soul put on her proper Body.

Immediately all the Children of Adam shall be gathered together ; from Heaven and Hell, and every corner of the Earth.

There they must stand, and all attend their Doom : but O with how sad and fatal a Difference !

The Just shall look up with a chearful Confidence ; and in their new white Robes triumph and sing.

Allelujah, let us rejoyce, for the marriage of the Lamb is come ; and his Bride has prepared her self.

Let us rejoyce, for the Kingdom of the World is made our Lord's and his Christ's ; and he shall reign for ever and ever.

Let us rejoyce, for now our Redeemer is nigh ; behold he comes quickly, and his reward is with him.

Come, come, Lord JESUS, thou desire of our Hearts ; come quickly, thou full delight of our Souls.

Come, and declare to all the World thy Glory ; come, and reward before all the World thy Servants.

Lo, where aloft he comes in Power and Majesty, attended with a train of innumerable Angels.

Behold,

Behold, where he sits inthroned on the wings of Cherubims; and takes at once a view of all Mankind.

Soon he commands his Angels to sever his Sheep and gather them together on his right hand.

First then he turns them to his glorious Face; shines upon them, with these ravishing words:

Come ye blessed of my Father, possess the Kingdom prepar'd for you from the beginning of the World.

O the joys their Souls shall feel; when those Heavenly words sound in their ears!

Joys that the Wit of Man cannot conceive; joys that the Tongues of Angels cannot express.

Let it suffice, themselves shall taste their own felicity; and feed on its sweetness for ever.

But O, with what dejected Eyes, and trembling Hearts, shall the wicked stand expecting the Judge!

What shall they do when, where'er they look, their eye can meet with nothing but despair?

Above, the offended Judge ready to condemn them; below, the bottomless Pit gaping to devour them.

Within, the worm of Conscience gnawing their Bowels; and round about, all the World in Flames!

What shall they do when that terrible Voice shall strike them suddenly down to the bottom of Hell?

Go you Accursed into everlasting Fire, prepared for the Devil and his Angels.

The day of Man is past, when sinners did what they pleased, and God seemed to hold his peace.

'Tis now the day of God, when his Wrath
shall speak in Thunder, and Sinners suffer what
their Wickedness deserves.

Then shall they sink immediately into the
Pit of sorrow; and dwell in darkness and tor-
ments for ever.

While the Just shall go up in Joy and Tri-
umph; and reign with our Lord in his King-
dom for ever.

Thus shall the whole Creation be finally dis-
posed; and Mercy and Justice divide the World.

O my Soul! who now art here below, and
read'st these dreadful Truths as things afar off.

Know, thou shalt then be present; and see
them with thine eyes; and be thy self concern'd
for all Eternity.

Know, as thou livest, thou art like to die;
and as thou diest, thou art sure to be judged.

Think what a sad condition it will be, to
find thy self on the wrong hand.

Think what thou then would'st give to have
Repented in time; think what thou would'st
give for a little time to Repent.

Watch therefore now, and continually
pray; for we know not the hour when the Son
of Man will come.

O Son of God and Man, who camest in mercy
to save us; bring the same mercy with thee,
when thou comest to judge us!

Mean while, assist us with thy Heavenly Grace,
to stand perpetually with our Accounts prepared.

That we may die in the Peace of God, and
his Holy Church; and to go live with Him and
his blessed Saints.

Saturday Evening.

H Y M N I.

Lord, what a pleasant Life were this,
If all did well their parts?
If all did one another Love
Sincerely with their Hearts!

No Suits of Law, no noise of War,
Our quiet Minds would fright;
No fear to lose, no care to keep
What justly is our right.

No envious Thoughts, no slandering Tongue,
Would e'er disturb our Peace;
We should help them, and they help us,
And all Unkindness cease.

But the All-wise chose other Laws,
And thought it better so:
He made the World, and sure he knows
What's best with it to do.

'Tis for our good, that all this ill
Is suffer'd here below;
'Tis to correct those dangerous sweets,
That else would Poison grow.

So Storms are rais'd to clear the Air,
And chase the Clouds away:
So Weeds grow up to cure our Wounds,
And all our Pains allay.

How often, Lord, do we mistake,
 When we our Plots design!
 Rule thou hereafter thine own World,
 Only thy Self be mine.

Or rather, Lord, let me be thine,
 Else I'm not mine own:
 Give me thy Self, or take Thou me,
 Undone if left alone.

To the great God of Heaven and Earth!
 Each Knee for ever bow:
 May all thy Blessed sing above,
 And we adore below. Amen.

A Prayer.

Retire, O my Soul, into thine own bosom; and search what thou aimest at in all thy thoughts.

Where dost thou place thy chief felicity?
 And whither tend thy strongest desires?

Go to the Great and Prudent of the World;
 and learn of them to chuse thy Interests.

Do they not there encrease their Estates,
 where they mean to spend most of their Life?

Do they project their Mansion-Seat in a
 Country, through which they pass as Travellers?

No more, my Soul, should we build our best
 hopes on the sandy foundation of this perishable Earth.

Where, sure we are, we cannot stay long;
 and are not sure we may stay very little.

Saturday Evening.

O thou Eternal Being, who changest not ; yet art the cause and end of our changes !

Who still remain'st the same rich fulness in thy Self ; the same bright glory to all thy Blessed.

Teach us, O Lord, to use this transitory Life, as Pilgrims returning to their beloved Home.

That we may take what our Journey requires, and not think of settling in a Foreign Country.

But wisely forecast our treasure so, to be happy there where he must always be.

Soliloquy III.

NOW thou hast found thy Happiness, and found it the only Good that lasts for ever.

Study, O my Soul, to know still more ; and still more value those immortal Joys.

Strive for so glorious a Prize with thy whole Force ; and the utmost straining of all thy Faculties.

Purchase at any rate that blest Inheritance ; and wisely neglect even all things else.

All that divert thee from thy holy course, or but retard the speed of thy advance.

For, though the least in the Kingdom of Heaven be happy enough ; where every Vessel is fill'd to the brim.

Yet to enlarge our capacity to the least higher degree, deserves the busiest diligence of our whole life.

Shall the industrious Bee endure no rest ; but fly and sing, and labour all the day ?

Shall

Shall the unwearied Ant be running up and down, to fetch and carry a few grains of Corn?

And we, for whom all Nature so faithfully works, and tires it self in a perpetual motion;

For whom the tender Providence of God commands even his Angels to watch and pray:

For whom the adored Jesus came down from Heaven; and spent a whole life in continual labours:

Shall we sleep on in a drowsie sloth, and not stir a finger to help our selves?

Awake, my Soul, and chide thy sluggish thoughts; and let their stupid folly plainly know.

We have a store to provide as well as Ants; and infinitely richer than their poor Hoard.

We have a Work to do as well as Bees; and infinitely sweeter than all their Honey.

What can so nobly enrich an immortal Soul, as still to be gathering a stock for Eternity?

What can so highly delight one that every day improves; as daily to see the encrease of his hope?

O blessed Hope! be thou my chief delight; and the only Treasure I covet to lay up.

Bethou the quickening life of all my actions, and sweet alloy of all my sufferings.

So shall I never refuse any meanest labours; while I look to receive such glorious Wages.

So shall I never repine at any temporal loss; while I hope to gain such eternal Rewards.

HYMN:

Saturday Evening?

H Y M N II.

M*Y Soul! what's all this World to thee?
This World of sin and woe;
Where only sense can taste its sweet,
And those unwholsome too?*

*Truth is thy food, truth thy delight,
Which cannot here be free;
Thy mind was born to know and love
What this life here can see.*

*Malicious World, how dost thou lay,
And cover thy false baits!
Here those of pleasure, there of gain;
Each for our ruin waits.*

*Unhappy we, it is our fault,
Tis we our life abuse;
The World presents a furnish'd Shop;
And we the Tools misuse.*

*So have I seen a Child,
If Nurse but turn her eye;
Instead of haste, take hold of Blades;
And cut it self, and cry.*

*This little Child, alas, am I,
Self-will'd, self-wounded too;
But, Lord, turn not thy Face away,
Lest I my self undo.*

O make me still to use this World,
That I the other gain;
O make me so the other love,
That this its end attain.

Its end, to breed up Souls for Heaven,
Then be it self new dress;
No more corruption, no more change,
But one perpetual rest.

To Father, Son, and Holy Ghost,
The undivided Three,
One equal Glory, one same Praise,
Now and for ever be.

A Prayer.

O God, whose eternal Providence has embark'd my Soul in the Ship of my Body, not to expect any Port or Anchorage in the Sea of this world, but steer directly through it to thy Glorious Kingdom. Grant, I beseech thee, that daily reflecting with what care and unwearied diligence the wretched Adventures for all sorts of vanity, pursue round about us their desperate courses, I may heartily feel my self confounded with just reproach, who know in my engagements on so important a voyage, yet take so little pains to perform it. Preserve me, O Lord, from the dangers that on all sides assault me; and keep my Affections still fitly disposed to receive thy Holy Inspirations, that, carried sweetly and strongly forward by thy Holy Spirit,

I may happily arrive at last in the Haven of
Eternal Salvation, through our Lord Jesus Christ
thy Son *Amen.*

*A Prayer for all sorts of Persons; to be said after e-
very Prayer throughout the Week, if time permit,
especially after the Evening Prayer.*

O Merciful Father, let thy Kingdom come
in the World; make the Glorious Light
of thy Gospel spring up to those who are sitting
in the darkness of Heathenism, Mahometism,
and Judaism, that they may be brought to the
saving knowledge of a Saviour, submit them-
selves to him, and be made partakers of the
Common Salvation, purchased by him.

Bless thy Catholick Church; purge it from
all Errors in Doctrine and worship: Heal all
the Divisions thereof, that they may be all kept
in the Unity of the Spirit, and in the bond of
Peace. Grant unto all the Members thereof,
that they may depart from Iniquity; that thy
will may be done on Earth as it is in Heaven.

In particular be gracious to that part of it
which thy Right hand has planted in these King-
doms of Great Britain and Ireland: Water it
with the dew of Heaven, Preserve it from all the
Machinations and Plots of Wicked and Blood-
thirsty Men. Heal all its Divisions, that we may
be all of one Mind, and the God of Peace may
be with us.

And for this end, pour out the choicest of thy
Blessings upon the Head of thy Anointed our
Sovereign Lady ANNE by thy appointment of

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Great Britain, France and Ireland, Queen, Defender of the Faith. Preserve her Royal Person from the Conspiracies and Attempts of Cruel and Blood-thirsty Men; let the Crown long Flourish upon her Royal Head, and enrich her Soul with all the Graces of thy Spirit, that she may improve her Power, for the advancing thee and thy Kingdom in her Dominions; that when she lays down her corruptible Crown she may receive one incorruptible and full of Glory.

Bless the Royal Family.

Bless the Members of Her Majesty's Counsel with the Spirit of Wisdom; the Judges and all inferiour Magistrates.

Bless all those to whom thou hast committed the Dispensation of thy Gospel, by what Names and Titles over they be distinguished. Grant that they may be sound in Doctrine, and careful of the Salvation of the Souls committed to their Charge, and of unblameable Conversation; that they may put to silence all Gain-sayers, and by their Doctrine and Practice, may be Instrumental in bringing many Souls to thee.

Bless all Ranks and Degrees of Men in these Lands, the Nobility, the Gentry, the Citizens and the Commonalty: Grant unto them that they may live in thy Fear, in Loyalty to their Prince, and in Love & Amity among themselves.

Bless all that are about their lawful Employments by Sea and Land; be thou with them in all their ways to preserve them from all dangers, and bring them safe back to the places of their respective abodes.

Visit.

Visit all the Sons and Daughters of Affliction, heal the Sick in Body and Mind, visit the Prisoners, relieve the Oppressed, free the Captives, support the Afflicted, comfort the Mournful; let thy Grace be dispensed to all of them, according as their Case and Condition requires, that in the end they may have reason to say, that it was good for them that they were afflicted.

Hear me, Holy Father, in an through Jesus Christ the Son of thy Love, for whom I bless thee, and in whose Name and Words I further call upon thee. *Our Father, &c.*

Having thus conscientiously pass'd this Week in the Service of God, thou canst not but find some fruit thereof upon thy Soul. However rest not here, but renew thy Promises, and strengthen thy Resolutions, and beg of God Grace, that as he has thus induc'd thy Soul into his ways, so he may continue the Gracious Influence of his Spirit with thee, and never leave thee, nor forsake thee, till he at last bring thee to that Blessed Place, where thou shalt serve him uninterruptedly, without all Let and Impediment, and shew forth thy exceeding Riches of his Mercy, with that blessed Society, who are redeemed by the Blood of the Everlasting Covenant, and are made Kings and Priests unto God, through all Eternity.

If thou findest not such Fruit, as thou expectedst yet if thou art but truly humbled, if thou hast a deep Impression of thy own Unworthiness, Insufficiency and Unsteadfastness upon thy Spirit, it is no small Mercy; for if thy Condition be such, thou art in Graces way. If therefore

fore thy Condition be such, make frequent Confession of thy Sins, and frequent and fervent Addresses to the Throne of Grace. If thou doest thus, thou needest not doubt but to have a joyful Issue of all thy present Sorrows, and that, though, weeping may endure with thee in the Evening, joy shall arise in the Morning.

That thy Soul may be kept in a course of Godliness, thou art to consider the great danger of relapsing into Sin, and that if after thou hast been thus enlightened, thou again fall away, thou provokest God henceforth to withdraw his gracious Spirit from thee, and suffer thee to run on in the counsel of thy own ways, to eternal Perdition; at least, if his Grace to thee be such, that he will never leave thee, nor forsake thee, thou mayest forfeit all the comfort, which otherwise thou mightest have had in his ways, and walk in the Bitterness of thy Soul, under apprehension of the Wrath of God, all the days of thy Pilgrimage, and be saved even as it were by Fire. And that thou mayest be preserved from Apostatizing from God, thou art desir'd frequently to peruse the following Directions.

Necessary Directions to Live a Holy Life.

1. **E**ndeavour above all things to get the Fear and Love of God grounded in thy Heart; That on the one hand the Impression of his tremendous Justice may deter thy Soul from hazarding upon any thing that may offend him, know-

knowing that thou canst do nothing that can escape his Knowledge, and that his Justice is such, that he will not suffer Sin and Iniquity to go unpunished: And that on the other hand, his Love may so draw up thy Affections to him, that there may be no room in thy Heart for any thing besides him.

2. Be much meditating on his great and glorious Works; as of Creation and Providence, that thou mayest therein admire his Power and his Wisdom: His Power in Producing so beautiful a Frame as this of the World is, out of the Bowels of Nothing; His Wisdom in so wisely directing every thing to its end, and making all things tend to his Glory, and the everlasting Good of those who love and fear his Name.

Above all other, let thy meditation be much upon that wonderful Contrivance of Divine Love, to rescue lost Mankind from Hell and Death: This above all other will melt thy heart with love to God.

3. Never repine at any Condition thou art in, but always consider that be thy condition never so bad, it is not so bad as thy sins deserve: If it be thy lot, to be suffering in this World, be much in Meditation of such places of Scripture, as shew that Afflictions are not always a sign of God's hatred, as this, *Every Son whom he loveth, he chasteneth*, &c. But above all, in the time of Affliction, make a strict Examination of thy self that thou mayest find that evil out, to rectifie which, the Lord sent his Rod unto thee, remembering this, That Affliction springeth not from the Dust, and learn by thy Afflictions to

see more the Vanity of this World and the Pleasures thereof, that thou mayest wean thy heart from it, and set it on a more enduring substance.

4. In time of prosperity, be not lifted up. Remember that that state is full of Temptations. When therefore thou hast affluence of the good things of this life, improve them to God's Glory, in feeding the Hungry, cloathing the Naked, &c. Remember that if they be not thus improv'd, they will one day prove great aggravations of thy Torments. Endeavour as to thy own use of them, to use such Moderation and Indifferency, that whenever it pleaseth God to take them from thee, thou may'st easily dispenſe with the loss of them, and mayest say with his Servant, *The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord.*

5. Let it be thy great work to secure that one thing needful; in the first place, to take care how thou mayest please God, and be found in him in the day of thy Accounts.

6. Take no care for the things of this life (I mean no immoderate Care) knowing, that he who feeds the Ravens and cloaths the Lillies, will much more provide for thee what is necessary, if thou beest one who hast resigned thy self to his care and providence.

7. Take heed of perfunctoriously performing the Duties of Religion, or only out of Custom, but labour to impress a deep sense of thy Misery upon thy Spirit, that thou mayest see thy necessity of performing them in sincerity and truth, and thine own Inability thereto, that thou mayest be more earnest with God, that he may so mould

mould and frame the Temper of the Heart, that the lifting up thy hands may be as the Evening Sacrifice.

8. Be not lifted up if at any time God enlarges thy heart in Duties, but ascribe the Praise and Glory of all unto him, knowing that thou can'st do nothing of thy self, but further provoke him, and that until he quicken thee, thy Heart is dead as to any thing that is Spiritual.

9. Never go about any Duty till thou reflect a little upon the Misery of thy condition, thy Unworthiness by reason of Sin, and the infinite Majesty of that God whom thou appearest before that thou mayest approach before him with low thoughts of thy self, and with high and exalted thoughts of his Great and Glorious Majesty, and mayst be truly sensible of the Infinite distance that is between thee and him.

10. Hate nothing so much as Sin, look upon it as that which hath brought upon Mankind all the Miseries of this life, and of that to come. Chuse any suffering, even the loss of life it self before it. Make it thy great work every day to strive against it, and never to give over till thou hast at last laid it under thy feet.

11. And that thou mayest further see the evil of it, be frequent in the Meditation of Hell's torments; how sad and deplorable a condition those poor Souls are now in, past all Redemption, who foolishly flattered themselves in a course of sin here, and promised to themselves peace, whereas they have nothing but Destruction. Consider that they sometimes were under the same means of Grace that thou art now, and that they little dreamed

dreamed of so sad and direful a Doom, as, *Depart from me you workers of Iniquity.* Let the Thoughts of this make thee to tremble, when thou considerest the deceitfulness of thy own Heart, and how ready thou art to step aside : Let it be a Prick and Goad to move thee forward in thy Duty, that thou may'st work out thy Salvation in Fear and Trembling.

12. Be also now and then taking a view of the Joys of Heaven ; that thou may'st thereby be supported under thy Afflictions, quickened to Duty, and drawn off from the vanities of this Life.

13. Consider with thy self every Morning, that this may be thy last, and that before Evening thou mayest be summoned before the Righteous Tribunal of God, as also, that every Evening may be thy last, that thou mayest always be prepared when ever the Bridegroom cometh.

14. Let God always have the first of thy thoughts in the morning, and the last in the Evening : When thou first awakest, recommend thy self to God, and beg his Grace to preserve and keep thee from sin the ensuing day : Also in the Evening commend thy Spirit into his hands, to keep it from sin till the next morning. And let God be frequent in thy thoughts all the day over.

15. Set a continual watch in thy Soul against sin : that whenever its motions seem to stir in thee, thou may'st by God's grace kill them in the very bud. Especially beware of sins in thy constitution and habit ; for such usually come with more violence than others, and will
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be ready to soyl all the powers of thy Soul, if the Grace of God be not very strong in thee.

16. Shun all occasions of Sin, look not upon any object which begets sinful lusts and desires in thy Soul; and for that end, set a strict watch at the Gates of thy Senses, that thy Eyes may not look upon any lustful Object. Thy Ears may not hear any thing that is not Edifying, &c.

17. Above all things shun prophane and idle company; by such thousands of Souls have been destroyed. Let therefore thy company be such as fear the Lord, such as are travelling towards the same Heavenly City, that ye may help and assist one another, and stir up one another by your good Example, to advance in your Journey.

18. Let no Night pass over your head without a serious examination of your Actions the by-past day; By this means you shall come to be fully acquainted with your Spiritual State and condition, and shall prevent a great deal of sorrow, which otherwise you may bring upon you by a heedless course.

19. Have a special care of Conscientiously keeping the Lord's Day. Such days are as it were Publick Marts for Souls, wherein all the Graces of the Spirit are proffered to indigent Souls; on such days you shall be laying in your Weeks Provision, that in the strength thereof your Souls may be kept in the ways of God, from one week to another.

20. I shall conclude all with that Exhortation of the Apostle, *Phil. 4. 4, 5. &c. Rejoyce in the*

the Lord always, and again, I say, Rejoyce. Let your Moderation be known to all Men. The Lord is at hand. Be careful for nothing; but in every thing, by Prayer and Supplication, with Thanksgiving, let your Request be made known to God. And the Peace of God, which passeth all Understanding, shall keep your hearts and minds through Christ Jesus. Finally Brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any Virtue, if there be any Praise, think on these things. These things which ye have learned, received, and heard, and seen in me, do; and the God of Peace shall be with you.

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